

THE

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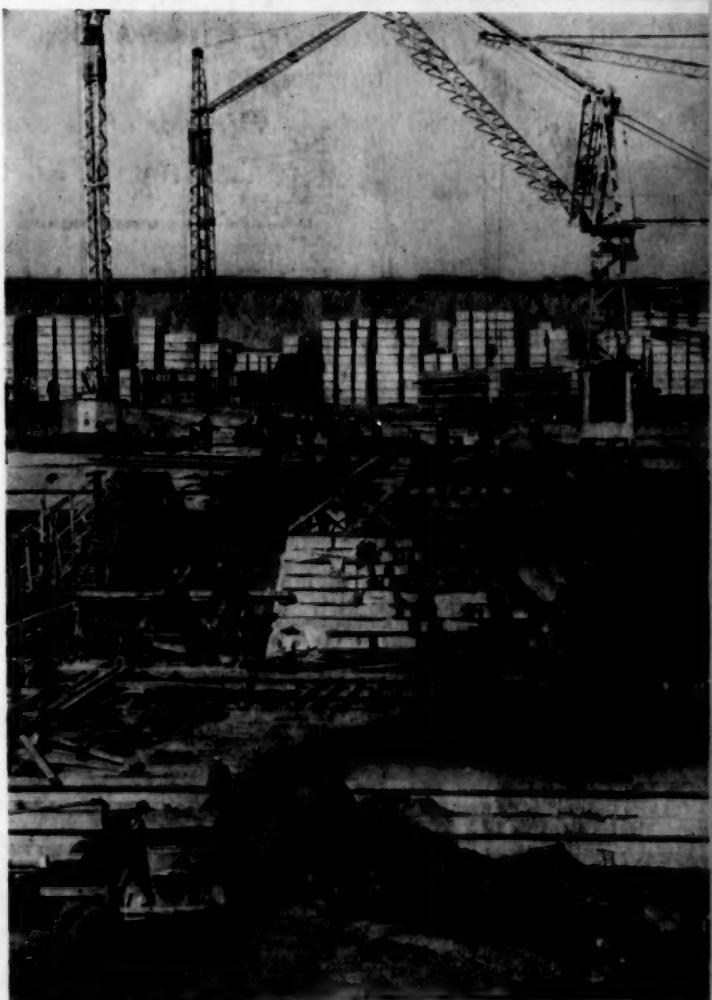
Syrian Arabic Studies  
... Charles A. Ferguson

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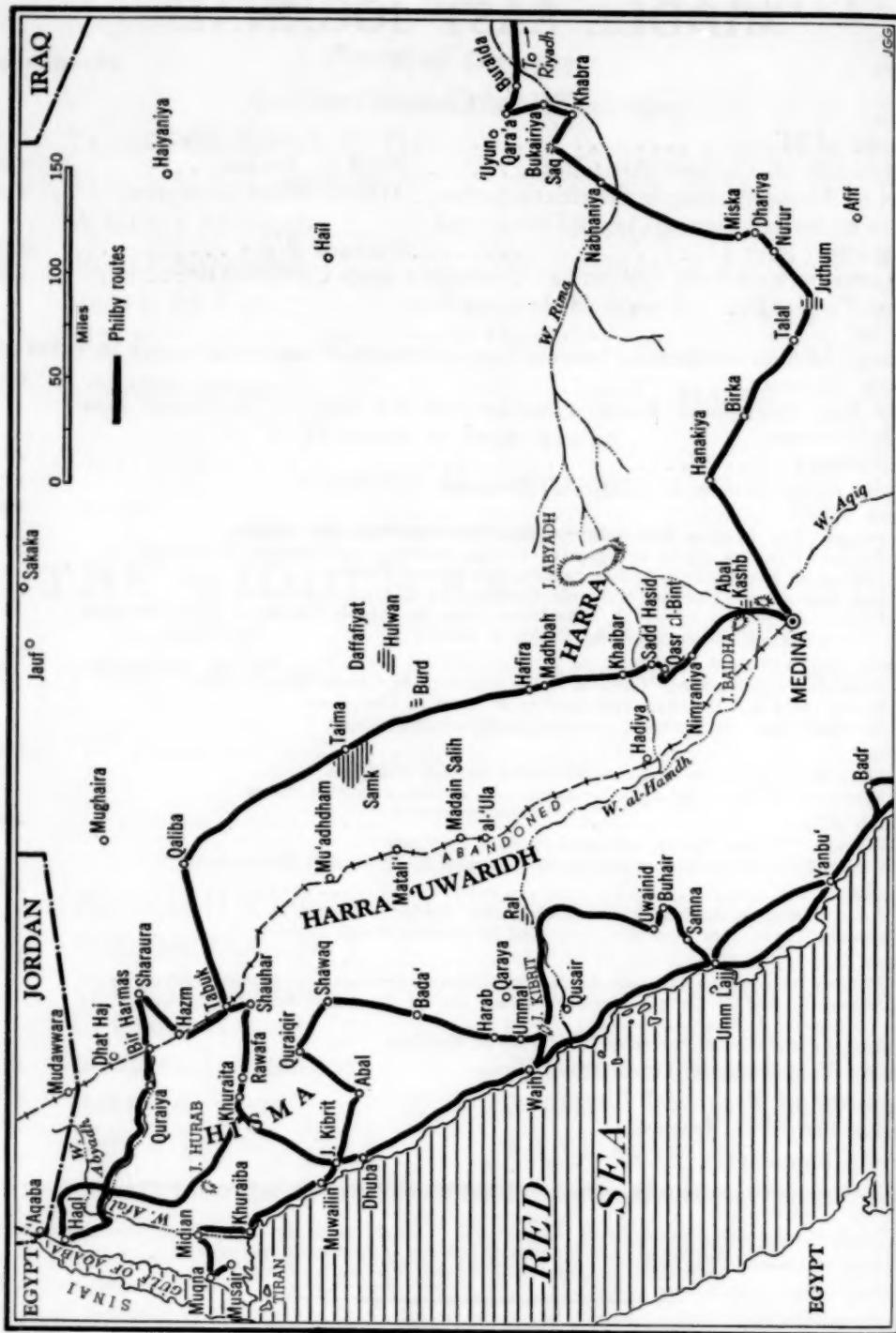
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*Northwestern Hijaz—The Land of Midian*

# THE MIDDLE EAST *Journal*

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## THE LAND OF MIDIAN

*H. St. John B. Philby*

WHEN I FIRST came to Arabia in 1917 the interior of the peninsula was completely unknown southward of the latitude of Riyadh as far as the Hadhramaut valley and the Yemen frontier. Near the latter, Najran had been visited only once, by Joseph Halévy in 1871, and Bisha by an Englishman and several Frenchmen in 1834 in the service of Muhammad 'Ali Pasha's Egyptian army.<sup>1</sup> By contrast the country north of the latitude of Riyadh and Medina was relatively well known as the result of the travels of some very distinguished explorers: Burton and Doughty, Huber and Euting, Sadlier and Wallin, Musil and Moritz, Jaussen and Savignac, Aylmer and Butler and Carruthers, and perhaps some others — among whom I do not include Palgrave.

From 1917 onwards my wanderings under the generous auspices of the great Ibn Sa'ud carried me through the length and breadth of the land lying between the Mediterranean and the Indian Ocean, the Persian Gulf and the Red Sea. There were, however, by the end of 1950 two important gaps in my knowledge of the country at diagonally opposite ends of the peninsula — to the northwest and the southeast — which for one reason

<sup>1</sup> The route traverses made by them and by Colonel Wauchope in 1916 placed Bisha some 60 miles too far east.

◊ H. ST. JOHN B. PHILBY, who has lived in Arabia for over thirty years, is universally recognized as one of the greatest living explorers of the peninsula. His works include *The Heart of Arabia* (1923), *Arabia of the Wahhabis* (1928), *The Empty Quarter* (1933), *Sheba's Daughters* (1939), *A Pilgrim in Arabia* (1942), *Arabian Days* (1948), *Arabian Highlands* (1952), and *Arabian Jubilee* (1952). Early this year he published *Sa'udi Arabia* (London: Ernest Benn, 1955), a volume in the Nations of the Modern World Series.

or another I had never been able to visit myself, though they were well enough known from the accounts of other visitors. I naturally wanted to see them both; and during the autumn of that year I was beginning to feel restless after several years of uneventful sojourn at the court of Riyadh and in the king's spring camps in the central and eastern areas of Najd. In desperation I asked the king for permission to visit Buraimi and the Trucial Coast, but the political conditions in that area had already begun to be troubled by the controversy, which now after five years is being submitted to arbitration. He said I could go anywhere I liked but not there. So it was arranged that I should go to the land of Midian, and I had no reason to regret the rejection of my original proposal. One visit led to another and yet another, with the result that between November 1950 and March 1953 I visited Midian three times and had an opportunity of making a thorough examination of the whole of the very interesting country on both sides of the Hijaz Railway between the Red Sea and the north Arabian desert, to say nothing of a long journey to the south in search of ancient inscriptions around Najran and the southwestern fringe of the Empty Quarter with Professor G. Ryckmans and two other Belgian scholars during the winter of 1951-52. Thus I was able to spend no less than 9 out of the 28 months of the period in question in active exploration, covering the whole of the western half of Sa'udi Arabia between 'Aqaba and the southern frontier of the kingdom.

On my first journey of 1950-51 to Midian I was, as usual, alone with Arab companions and guides; but on all the others I had foreign company: first the Belgians down south, then an Egyptian geologist, Mustafa Sadiq, in search of sulphur in the coastal area, and lastly an American geologist, R. G. Bogue of the Point Four organization, on a general scientific reconnaissance covering most of the area of my first two trips to the north and a good deal more. The last time I had travelled in such company was far back in 1922 when Major Alec Holt and I left 'Amman on camels for the oasis of Jauf, whence we traversed the desert to Karbala on the 'Iraq frontier. Apart from these notable and enjoyable exceptions I have always been alone with Arabs of the country.

Other preoccupations of various kinds have so far prevented me from preparing, to say nothing of publishing, any account of these three journeys within the limits of the general area which may for convenience be called Midian. Nor have the technical reports on the minerals of the country submitted by Mustafa Sadiq and R. G. Bogue to the authorities concerned been made public. Some of the area is familiar from the writings of Doughty and Burton, who were, curiously enough, in different parts of the area at the same time, in the late 'seventies of last century, without realizing the fact. And rather more than thirty years had passed when, in 1910, three other parties of travellers also found themselves in the same

general area, each apparently unaware of the presence and activities of the others. By this time the Hijaz Railway had made considerable progress towards Medina, and it was by that route that Pères Jaussen and Savignac, Alois Musil and Douglas Carruthers visited Tabuk and other places on the line. Their writings are probably less well known to the reading public, as also those of Huber and Euting, who followed in the footsteps of Doughty about 1884, although the massive work of Musil was published in six magnificent volumes by the American Geographical Society in 1926-28. The credit for the discovery of the Midianite capital is apparently due to Edward Rüppell, who passed through it in 1826; but the first full account of its ruins was published by Burton, and his work was greatly developed by Musil. Some of this country must have been familiar to many British officers serving with Lawrence's guerilla army in the neighborhood of the Hijaz Railway during World War I, but, so far as I know, none of them have left any account of their experiences; and Lawrence himself never saw the Midian ruins.

## II

So much by way of preamble. It did not take me long to make the necessary preparations for the journey, and as I had all the time I could wish for before me, I planned to travel to Medina across-country, visiting localities from which I had at various times had reports of inscriptions and filling in some quite blank spaces on the map. I left Riyadh on November 18th in my Landrover, with a Ford truck carrying our impedimenta and companions, except the guide who rode with me and very soon made it clear that he knew nothing whatever about the country around us. Travelling up the Wadi Huraimila, we camped the second night a few kilometres beyond the main (and historic) oasis of that name, having failed to find some inscriptions reported to be in a side valley near by. I should explain here that the principal objective of this expedition was the collection of inscriptions, and that at the start I felt convinced that, somewhere in the Midian area, there must be some of the famous proto-Sinaitic texts, which some experts believed to be the source of the alphabet. A publication of all the known inscriptions of this type by Dr. J. Leibovitch actually figured a single word discovered long since by Burton; but I may anticipate the results of the journey by admitting that in this respect I drew absolutely blank. There are no such inscriptions on the Arabian side of the Gulf of 'Aqaba, though there are plenty of Thamudic and Nabataean rock writings, with some Sabaean and even Greek texts. It was, however, only the Thamudic graffiti which I expected to find in Najd territory, though in the neighborhood of Dawadami I had already copied the famous Sabaean inscriptions of Wadi Masil, which had been studied and published by Professor Ryckmans.

I still hope to find the Huraimila texts some day; but we had to advance

a further 170 kilometres well into the heart of the Sudair province before recording any positive results in some dark sandstone rocks called Hasat Quraif and Rudhaimat, scattered about in a small area 9 kilometres beyond the important oasis and town of Jalajil. These rocks had been pointed out to me, with the information that they contained inscriptions in a strange form of writing, nearly twenty years before, when I had passed at some distance to the north of them on my way to the town of Majma'a. I had never forgotten them, and it was to find them that I had planned my route on this occasion. They were there all right, half a dozen of them, just personal names, scribbled on the huge boulders in large decisive characters some 2,000 years ago. And there were another two dozen similar records on a group of sandstone rocks about 9 kilometres beyond Majma'a, which we reached the following day. The now populous province of Sudair has evidently been the scene of human occupation from very early times, though the indications of its literacy cannot be regarded as impressive, even if it be supposed that I missed some inscriptions in my fairly exhaustive tour of the area. The greater Qasim province, some 250 kilometres to the west, seems, however, to be entirely devoid of writings, of which the next group, discovered by Huber in considerable numbers, occurs in the province of Jabal Shammar some 200 kilometres further north.

Space does not permit of any attempt to linger on the history and society of these interesting agglomerations of people, who have played so important a rôle in the story of Central Arabia. We passed on, after nights at Ghat and Buraida, into the western part of Qasim, where one text was found on the summit of Saq, a lone hill in the midst of a howling wilderness, and a few meaningless letters in the same script on a hill close to the great oasis of Nabhaniya, which witnessed the defeat of the Turks by Ibn Sa'ud in 1904. Our next objective was the two mysterious desert villages of Miska and Dhariya, once more prosperous than now as the 'Iraq pilgrim route passed through them in former years, its traces being recorded on the rocks of Dhariya in a number of excellent Kufic inscriptions. Doughty mentions them, though he did not actually see either, and I do not know of anyone who had visited them before me. Beyond them there are no settlements until the neighborhood of the Hijaz mountains is reached at Hanakiya, Medina, and the gold-mine settlement of Mahd al-Dhahab. On the way to the first-named place (380 kilometres) we travelled through country which is blank on the available maps, visiting, en route, a series of attractive hill groups of granite and basalt, near one of which (Hissu, about half way) we came across an abandoned hamlet in which a small community of fanatical Ikhwan had tried, some thirty odd years ago, to live on nothing but God's mercy. Beyond it we came to a large and elaborate water reservoir on the pilgrim track from 'Iraq and Hail, possibly owing its existence to Queen Zubaida herself, and now quite dry and in

disrepair. From here it was just over 100 kilometres to Hanakiya on the main road from Medina to Hail and the Qasim: here was the advanced base of Ibrahim Pasha during his successful invasion of Najd in 1818. Another 100 kilometres or so brought us to Medina, after a cursory examination of the intermediate valley of Wadi Suwaidara, full of Thamudic inscriptions and rock pictures, which I hope to revisit some day. We had travelled nearly 1,500 kilometres from Riyadh, and Medina was no more than our starting point for the main expedition to Midian.

We spent some days here, laying in provisions and other necessaries for the long journey ahead of us; and it was on the very evening before our departure that I had the luck to receive an advance copy of a monumental book by Dr. Van den Branden of Belgium on the subject of the Thamudic inscriptions known to the world up to date. The total number was about 2,000, but did not include some 800 texts which I had collected during a journey to Najran and its neighborhood in 1936. I may anticipate the results of my first Midian journey by saying that I was able to collect a further 1,200, while my visit to the south with Professor Ryckmans and his colleagues during the following winter added no fewer than 9,000 Thamudic inscriptions, to say nothing of 4,000 others mostly Sabaean. Thus within a little more than a single year the 2,000 texts known to Dr. Van den Branden had swollen to some 13,000, and it is safe to say that this substantial addition to the material then available has entirely revolutionized the study of Thamudic epigraphy and of the life of the people who recorded their day-to-day activities in writing and pictures during the thousand years preceding the emergence of Islam.

Thamud is the name given in the Qur'an to one of the heathen tribes of antiquity which was destroyed by the Almighty for its refusal to listen to the Prophet Salih. It was especially associated with the locality of Mada'in Salih, or ancient Egra (al-Hijr), famous for its Nabataean rock tombs. As most of these inscriptions had hitherto been found in the north, it was generally thought that Thamud must represent a tribal group of that area. My Najran inscriptions had not then been studied seriously, but we now know that by far the greater number of these inscriptions are to be found in the south. It is therefore probable that Thamud and 'Ad, the other tribe (of the south) mentioned in the Qur'an, were essentially one people: in fact the Bedouin population of Arabia, who rejected pre-Islamic attempts to unseat their pagan divinities. The remarkable thing is that, unlike the nomad tribes of today, these Bedouin, or at least some of the tribes, were literate. The whole subject is now under intensive study by Professor Ryckmans and his nephew, Jacques Ryckmans, who was of our party in the 1951-52 expedition; and we may expect to have their conclusions published in the near future.

## III

From Medina we proceeded northwards well to the east of the railway, up which I had driven in 1931 as far as al-'Ula, and were thus for the most part in unexplored territory, with the great peak and range of al-Baidha some way to our left, with its reputed single coffee bush near the summit. Nine kilometres out of Medina we had halted to spy out the land ahead of us from a little disused fort on a spur of the famous Jabal Uhud, with one of the many reputed tombs of Aaron high above us on the summit. Beyond that we threaded an intricate maze of low hills to emerge before a lofty black massif, through which a narrow pass provides a motorable road, rather stony and rough. As we arrived at the farther end, we heard a shot and soon saw a man hastening toward us. He had just shot a fine ibex in a side valley, and wanted help to carry it to the road. We not only obliged him to that extent, but brought him along to our evening camp in the hoping of feasting on his kill, which I bought off him for 20 riyals (about \$5.50) only to find that he had omitted to cut its throat in the prescribed manner. A council of war regretfully decided that it was not lawful meat, and we left the animal to the hyenas and vultures when we broke camp next morning.

We reached, in due course, the valley of Nimraniya, where my guide had led me to expect ruins and inscriptions. We had almost passed it when I noticed a small cemetery, and asked him its name. When he said "Nimraniya," he seemed to be ill at ease, and after some discussion (during which he completely denied any knowledge of any ruins) I told him that the sooner he found them the better for everybody, as I intended to camp there indefinitely until I had seen them and the inscriptions about which he himself had told me when we were still within sight of Medina. He remained stubborn; and, early as it was in the afternoon, I decided to spend the night there and search the whole neighborhood. It had certainly been at one time inhabited, and there were definite indications of cultivation on both sides of the broad torrent bed, where I found the remains of an abandoned grange, a cistern, and remains of retaining walls and canals. I also gathered in a meagre harvest of Thamudic graffiti and some pictures, but nothing to justify the extravagant description of the guide. Perhaps he knew he had been romancing, and felt uncomfortable about it when he realized that I was going to discover the fraud.

We were now approaching the historic oasis of Khaibar, where Jewish exiles of the two dispersions had lived for many centuries, as also they did at Medina itself (then called Yathrib) and in the agricultural settlements of Wadi al-Qura, until the Prophet Muhammad turned against them and drove them once more into exile. Before reaching the oasis, however, as also during my stay therein, I spent much time exploring the vast volcanic

area of the surrounding Harra, whose highest peaks, far to our eastward, are the sources of two of the longest rivers of Arabia: Wadi Rima, flowing to the Persian Gulf south of Basra, and Wadi Hamdh, going through the mountains to the Red Sea below Wajh. These rivers are of course quite dry except in the rainy season, when they carry floods for considerable distance though no longer to the sea. There are other watercourses in this area which the ancients certainly used to advantage for agricultural purposes by constructing two immense dams.

The lava country, except on the main road, was impossible for our truck, but we managed to traverse it in the Landrover while at least one Ford car had previously made the trip to these two dams, known as Qasr al-Bint (the Maiden's Castle) and Sadd Hasid. Both have suffered serious flood damage in past centuries and have long been out of action; but it would not be a difficult proposition to restore them and thus add substantially to the agricultural amenities of the district. The matter has been under consideration from time to time, but nothing has yet been done — an all too common story in Sa'udi Arabia despite its new wealth and opportunities. In both cases at least two thirds, or three quarters, of the gigantic masonry structure is intact, bearing testimony to the skill of the old settlers, in all probability Jews, as there seems to be no evidence of the exploitation of these dams in Islamic times. We found no inscriptions at either place, though at other points in the Harra there are large reservoirs, partly natural though artificially improved and fortified, where the rocks bear many Thamudic and Arabic texts, as also do the hills and rocks in the immediate neighborhood of the Khaibar oasis.

Here the subsoil water level is almost flush with the surface, and the palms, covering an immense area round the great hilltop citadel of Marhab, seem to grow out of the water. The main village, at the foot of the citadel, is inevitably at the mercy of the malarial mosquito, while a few more recent suburbs have been sited on the nearby ridges to escape this pest. A large area of the palms is owned by the Bedouin tribes, who only visit the oasis during the date harvest, and pitch their camps in the lava tracts of the higher ground. The actual cultivators are mostly of African (slave) origin, as in many of the oases of Najd, where the owners are absentee Bedouin landlords. We arrived at Khaibar on Christmas Day, and were entertained that evening by the governor, a citizen of Ha'il, to a splendid banquet of rice, mutton, and ibex meat, a relatively common luxury of this outlandish settlement. During the five days of my sojourn I was constantly on the move, seeing all there was to see, including the Nujumi house, in which Doughty had stayed during his long visit, and which is now the local court-house. The distance from Medina is 225 kilometres.

A further 100 kilometres northward brought us to a tract of sandstone hills known as al-Madhbah (the sacrificial altar), the very name of which,

when I heard it from our new guide from Khaibar, suggested an ancient high place and the possibility of more inscriptions. I was not disappointed; and, though it was early in the day when we reached the scene, we spent the rest of it and part of the following morning there examining an interesting sandstone island in a sea of basalt ridges, which had evidently been a favorite resort of the Nabataean overlords of northern Arabia during the two centuries preceding and following the birth of Christ. Most of the inscriptions were Nabataean, though there were many Thamudic texts also, while the "altar" was an isolated lump of sandstone, carved by nature in the semblance of a sphinx. Unfortunately, a long inscription on one of its sides was too weather worn to be legible, while among the pictures left by the ancients was one of a ship with a rectangular sail. Lions and oxen were also represented.

On New Year's Day, 1951, we left this spot, driving northwards over rough country toward the famous oasis of Taima, the summer residence of Nabonidus, king of Babylon, more than 2,000 years ago. The southern approach to it is covered by a vast hollow of granite bosses and sand in which we labored heavily to reach the farther side, from which we had to make a wide sweep round similar obstacles to approach Taima from the north. The oasis had only recently been subjected to regular administration by the central government, as Ibn Sa'ud had been content to leave it in the hands of the local baronial dynasty of Ibn Rumman, represented at that time by 'Abd al-Karim. The latter had been a tyrant obsessed by the idea that his domain was coveted by enemies on every side. And, to make it less covetable or to deprive them of an easy approach to the central area of the oasis, including the famous well of Haddaj, he had destroyed all the outlying hamlets and farms. Within what was left he had ruled his few subjects with high-handed tyranny until the summer of 1950, when he was murdered in his own palace by a slave, who was immediately slain by the bystanders. And now the bodies of the murderer and his victim lie side by side in their graves in the local cemetery, while the oasis has been occupied by the troops of the Sa'udi government under the control of a Sa'udi governor, whose policy has already resulted in a considerable increase in the population and in the area under cultivation. At the time of my visit the great well, which in former times was operated by a hundred camels drawing simultaneously on as many ropes to raise the bounteous water to the level of an intricate maze of runnels serving the palm groves, was equipped with no more than 37 pulleys, and I never saw all of these at work at one time. In 1954, however, there were as many as 60 on the active list when the present king visited the oasis.

In ancient times there was another similar spring, called Wajjaj, serving an adjacent area of cultivation; and no doubt this could be resuscitated to restore Taima to its former greatness. The ruins of the old city, parts of

whose circuit wall survive intact, cover a great area on the higher ground between the two springs; and the basin, now a salty mud flat of large extent, is fed by seven torrent beds originating in the neighboring mountains. All this flood water now just runs to waste, though there is ample evidence of its utilization in times of yore, when the summit of Jabal Ghunaim, the highest of the mountains, accommodated a pagan shrine. It was at Taima that Charles Huber and Julius Euting found the famous stele with an important Aramaic inscription, now in the Louvre, in the masonry of a humble dwelling, whose ruins I visited. Huber, having arranged for the purchase of the stone, proceeded to Paris to collect the money; he was carrying it back to Taima, or Haïl, where the monument had been deposited pending payment, when he was murdered by his Bedouin guides in 1884 about two days march out of Jidda.

Other notable monuments of Taima are the famous castle of Samu'al (Samuel) the Jew, extremely well built of trimmed stone and still surviving in great part, and another building in the center of the city ruins on a high point, known as Qasr Badr. Some pillars also remain of a structure which may well have been a Roman or Nabataean temple. But the full extent of Taima's importance will not be known until its ruins have been excavated and studied by competent archeologists; and one can only hope that some day the new regime in Sa'udi Arabia will realize the great service it can do by opening the door to the proper study of its ancient glories.

Space does not permit of further dwelling on a site which ranks among the most important ancient settlements of Arabia, and whose ruins and neighboring desert have produced a very large number of inscriptions, mainly Thamudic, and at least one unique coin. Besides Huber and Euting, whose visit had been anticipated by several years by Charles Doughty in 1876-77, the place was seen by the Pères Jaussen and Savignac in 1909, and by Douglas Carruthers during the course of his oryx-hunting expedition of the following year, when Taima still formed part of the domain of the Ibn Rashids of Hail. It was not till 1916 that 'Abd al-Karim ibn Rumman murdered the representative of Ibn Rashid and declared his independence. Incidentally, the oryx has long since entirely disappeared from the deserts of northern Arabia, as has also the once plentiful ostrich. The motor car has been the instrument of their extinction at the hands of merciless hunters.

#### IV

Our next objective was Tabuk on the Hijaz railway, which we reached after three full days of travel through desert country, ending in a long north-south range of limestone hills bordering the eastern fringe of the great depression in which the railway runs along the old pilgrim track, so well described by Doughty in *Arabia Deserta*. The railway has, of course, been derelict since the first world war, when Lawrence and his men

put it out of action. The spoor of the pilgrim camels is still indelibly graven in the desert soil, but it is the motor car which now caters for all transport requirements between Ma'an and Medina, while the aeroplane has intervened as a principal carrier of pilgrims and other visitors to the holy cities of the Hijaz. From time to time there has been talk of restoring the railway to working order, but until now the matter has never got beyond the stage of discussion. Along its western flank extends the vast sandstone plain of Hisma, with its bergs and rocks of every fantastic form, carved by wind and water. It extends from the region of 'Aqaba to the latitude of Tabuk, whence it is continued, or overlain, by the volcanic tracts of Harrat al-Raha and Harrat 'Uwairidh, with their huge lava fields, down to the neighborhood of Mada'in Salih and al-'Ula, famous for their Nabataean and Minaean monuments and inscriptions, first discovered by Doughty and later thoroughly studied by Jaussen and Savignac. I had myself visited al-'Ula from Medina in 1931, travelling up the railway line by the motor track; and in 1953 I travelled down the line from Tabuk to both places with R. G. Bogue.

During the same journey we covered practically the whole area visited by me round Tabuk during this first journey of mine, extending from the railway westwards to the brink of the main escarpment facing the Red Sea and the coastal plain with its subsidiary range of high mountains. These mountains were found to contain important deposits of iron ore in association with blood-red jasper, whose trail had led us to the main iron-bearing areas. We had also been commissioned by the Sa'udi government to examine certain reported deposits of sulphur, but the results of the expedition were completely negative in this respect. The optimistic estimates of Sir Richard Burton as regards the occurrence of sulphur in commercial quantities, and of gold and silver in an area worked over by the ancients from the days of King Solomon to those of the Baghdad Califs, proved to be entirely illusory. At any rate, we visited every ancient mining site in an area extending from 'Aqaba to Yanbu', and there can be little doubt that Bogue's completely negative conclusions are well founded in fact. All that remains is the iron ore, which is present in immense quantities and of reasonably good quality; but the question whether it can be successfully exploited depends on a variety of considerations, which cannot suitably be discussed here. The matter is still under active consideration, though the activities of Point Four in Arabia have unfortunately come to an end after many years of extremely useful work.

My main interest on all these occasions was, of course, the study of the geography of the area and the search for ancient sites and inscriptions. And I think that my companions and myself can truly claim to have pretty well exhausted the surface possibilities of the region, whose unrevealed secrets must now await the archeologist's spade on the many sites we

examined. There was one locality in particular on the cross-country track from al-'Ula to Wajh which has intrigued me ever since. Known to the Arabs as Abal Dur (the place of houses), it is set back in an angle of the mountains at some distance from the mouth of Wadi Kharrar, a typical torrent bed whose upper reaches at a considerable distance from this spot carry a more or less permanent trickle of spring water. Apart from this there is no water at all anywhere near the "houses," nor any sign of ancient or modern cultivation, nor yet any pottery or other relics of human occupation, nor indeed any vestige of minerals in the neighborhood to suggest the possibility of a mining colony of the familiar pattern known from the many old gold mines of the area. Yet the "houses" undoubtedly constitute a human settlement of some size, say two or three hundred huts built of the local stone, roughly fashioned. It cannot be attributed to the Bedouin of the region, and it is certainly not modern. It was sited to command the main route from Wajh to al-'Ula and Mada'in Salih (the ancient Egra and modern Hijr). That was the route followed by the army of Aelius Gallus in its retreat from southern Arabia in 24 B.C., and Abal Dur may well be a road post of that period, designed to protect the retreating army from Bedouin attacks. If so, it represents the only trace of the Roman expedition into Arabia which has yet been found.

Further west and on the left bank of Wadi Hamdh, south of Wajh, there is a building named to Burton as Qasr Kuraiyim Sa'id. The name appears to have been forgotten now, while the Majanna or cemetery by its side is known to the local Arabs. Burton examined it in detail and described it in his book, with sketches; but he expressly states that he could find no evidence of its origin in the half-buried ruins. The site may have since become cleared of debris by floods or rains, for Bogue and I found a considerable number of architectural and decorative fragments, which seem to leave no doubt whatever that the building was a Nabataean temple, though perhaps it can scarcely be connected with the expedition of Aelius Gallus. It is more probably to be associated with the temple of Rawafa at the junction of the Hisma upland with the volcanic area already mentioned. This was first visited by Alois Musil in 1910, when he found a great Greco-Nabataean inscription dating from the reign of the Emperor Marcus Aurelius Antoninus in the middle of the second century A.D. I visited the place in 1951, and again with Bogue on my third Midian expedition. Part of this temple was in a fair state of preservation, and on my first visit I had the stones with Greek and Nabataean inscriptions raised from the ground and set up on what remained of the front wall of the building. On my second visit, however, I noted that one of these stones had disappeared altogether, while another had been damaged apparently in an attempt to remove it; I was told that an Arab, interested in archeological matters, had visited the place soon after me and had attempted to carry away these

precious records. I had, of course, copied them, so that whatever may be their fate at the hands of future vandals, their texts are preserved for posterity. Musil had done the same, but he lost all his notebooks in the course of an attack on his camp by the Bani 'Atiya Arabs, who at that time had a very bad reputation for rapacity and treachery, though they have since been tamed by the inexorable discipline of the great Ibn Sa'ud. Burton was not allowed by them to visit Rawafa, though they brought him a fragment of a great Nabataean inscription which they had broken up to make convenient camel loads!

These Nabataean remains deserve further study, as also does an unfinished tomb façade of the usual type which Bogue and I found in a valley under the great escarpment of the Hisma in Wadi Quraiqir, in association with a group of graves sunk into the surface of the sandstone rock. The Wadi Hamdh would seem to have been the southern limit of effective Nabataean domination, extending up the valley to al-'Ula, whence it followed the local Wadi to Mada'in Salih and beyond to Madhbah. The line so traced would seem to be as good a line as we can find for the southern boundary of the land of Midian itself, whose northern extreme in Sa'udi Arabian territory is formed by the Gulf of 'Aqaba, whence it extends to Petra and on to Damascus. It is in the Gulf of 'Aqaba section that the principal centers of Nabataean settlement lie along the line of Wadi Afal, which may be equated with the Biblical Land of Midian, associated with the flight of Moses from Egypt and his marriage with Jethro's daughter. It was Burton who first described the Nabataean tomb façades of Mughayir Shu'aib (the caves of Jethro) during his expeditions in search of minerals in 1877 and the following year. He also visited the port of Maqna at the southern end of the Gulf, and saw the famous springs traditionally associated with the striking of the rock by Moses. These still bubble out of the summit of the hill forming the left bank of the Maqna valley and give rise to a perennial stream which irrigates a considerable area of palm groves, protected on the right bank by an ancient fort of unknown origin, though probably to be attributed to the Nabataeans. They must certainly be responsible for the extensive ruins of a town on the right bank of Wadi Afal in the neighborhood of the rock tombs already mentioned, and possibly also for the elaborate well, defended by a fort known as al-Burj in the same neighborhood. This well is supposed by local legend to be that at which Moses assisted his future wife and her sisters, the daughters of Jethro, to roll away the covering stone in order to draw water for their flocks. And it may be mentioned that there are ruins of some other smaller settlements up and down the valley, whose present administrative center is a small hamlet of brushwood huts called Bida'.

So far as it is possible to judge, all the surface evidences of the area point no further back than the Nabataean period, or the first century B.C.

at the earliest. But the spade may some day disclose traces of an earlier period of occupation of what has always presumably been a potentially fertile valley in spite of its present state of dilapidation and misery; and there can be little doubt that in ages long gone by this whole country was in fact occupied by the Midianites. The Maqna springs and the Burj well can scarcely be associated in their present form with the story of Moses; but there is one locality in the immediate vicinity of the Nabataean ruins which would seem to raise one of the burning questions of the Mosaic story. It is the valley and magnificent granite mountain known to this day as Hurab. If ever Moses was in fact in this neighborhood, that locality surely has pretensions to be considered as the very Mount Horeb on which he received the Law. The peninsula of Sinai cannot well have accommodated all the hosts of Israel for forty years; and, as they are known to have passed into Palestine from Trans-Jordan territory, it is far from unlikely that they spread to the right as well as to the left after passing out of Sinai by way of 'Aqaba. And the Hurab of Midian is certainly more accessible than the great peaks of Sinai.

The problems raised during the three journeys so briefly described in this article will doubtless engage the attention of experts interested in the various phases of the activity of myself and my companions during these years; but space forbids any attempt to prolong this sketch of the general scene in which we worked for a total period of nine months, in an area of many thousands of square miles.

# A STUDY OF ARAB REFUGEE ATTITUDES

*Fred C. Bruhns*

IT IS NOW CLEAR that past and present Western efforts toward a solution of the Palestinian refugee problem have been unable to enlist the cooperation of the overwhelming majority of the refugee population. Yet the United States, Great Britain, and France, which bear the overwhelming bulk of the financial burden necessary for the assistance to Arab refugees, still believe that relief to the refugees must be conceived of as a temporary measure, while a more permanent solution is sought through reintegration and resettlement of the refugees in the Arab countries. This reintegration and resettlement, they believe, should be sought regardless of eventual territorial adjustments or other results which the negotiations of the Palestine Conciliation Commission may yield at a later time — results which at present appear extremely remote.

This, on the whole, is also the solution advocated by Israel — but it is a solution which is violently rejected by the Arab governments and by the overwhelming majority of the population in the Arab states, including the refugees themselves, who advocate repatriation and territorial adjustments. Their position has made it impossible for the United Nations Relief and Works Agency for Palestine Refugees (UNRWA), which obtained \$200 million in 1951 from the United Nations for resettlement and reintegration projects, to spend more than a small fraction of its funds to forward its ultimate goal.

## PREMISES OF THE STUDY

In view of this impasse, it became important to design and undertake a study which would attempt to ascertain and analyze the most important attitudes which are correlated with the non-cooperative behavior exhibited by the Palestinian refugees and prevent any genuine cooperation between them and Western rehabilitation policies, such as those followed by UNRWA. In the absence of experimental situations where non-cooperation could be changed into cooperation by the manipulation of controlling fac-

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tors, it was necessary, in order to accomplish the desired end, to study attitudes of cooperation and non-cooperation in those areas in which refugee behavior and Western policy behavior come into contact. As significant behavior is goal-directed, it was logical to analyze refugee goals in several important areas in which the West also exhibits goal-directed behavior. Cooperation or non-cooperation was therefore ascertained in terms of the compatibility or incompatibility of goals sought after by the refugees and the West respectively.

Under the conditions which existed, the best tool for ascertaining refugee goals was the administration of structured "depth interviews" which lasted, on the average, between 90 minutes and 2 hours. The distribution of questionnaires was not feasible, mainly because of the low level of education of many subjects and the political tensions which surrounded the topic of the inquiry. Complete, structured interviews were therefore administered to 115 persons, in addition to about 100 persons who were interviewed partially for preliminary test purposes.

The bases of a refugee's attitudes were looked for in his social uprootedness, his forceful dispossession, his exposure to discrimination in the country of asylum, his economically disadvantageous position, his status as a member of the Arab world (which, in his eyes, is often the status of a "colonial"), and his status as a recipient of Western charity (in the form of UNRWA relief rations and services). These refugee dilemmas constituted the reference points for the questions of the interview and the areas in which goals and attitudes were to be ascertained; in addition, important sociological factors, such as age, education, religious affiliation, number of dependents, level of living, etc., were recorded and correlated with attitudes. The study, thus, was a socio-psychological study of refugee non-cooperation.<sup>1</sup>

An analysis of the data obtained by this research permits the formulation of a certain number of summary conclusions. However, the research situation did not permit the scientific proof of these conclusions; they are informed guesses, hypotheses formulated on the basis of data which were collected as objectively and systematically as circumstances permitted, and which were treated as scientifically as possible and tested by advanced statistical methods. But they must remain hypotheses until more evidence, mainly in the form of a larger and more refined sample, becomes available to furnish more definite proof.

#### *ACCEPTANCE OF ISRAEL: GOALS OF WAR AND COMPROMISE*

It appears that while a very considerable minority of the Arab refugees still desires a war of liberation, and is convinced that Arabs and Jews can

<sup>1</sup> To prevent possible misunderstanding by some readers of this article, it might be advisable at this point to emphasize that the term "non-cooperation" is free from any condemnation. It is a diagnosis, not a value judgment.

never live together in peace, the majority is willing to accept the existence of Israel or of an Arab-Jewish state *under certain conditions*. However, these conditions, consisting of serious concessions to be made by Israel, are essential to an abating of the burning hostility of the refugees and an enlistment of their cooperation. No refugees, including those who have achieved a level of living equivalent to or higher than the level held before their expatriation, appear able to accept the status quo with anything better than a profound feeling of bitterness, hatred, and unrest.

The conditions insisted upon by those seeking a compromise are of two types. The first calls mainly for territorial adjustments at the expense of Israel, similar to those suggested by the U.N. resolution of 1947 recommending the partition of Palestine, and full compensation for economic losses which the refugees have suffered. This solution would permit the repatriation of a considerable part of the refugees and economic compensation of the others. The second type of solution, envisaged by a small minority of those seeking a compromise, is the establishment of an Arab-Jewish state on a federal or cantonal basis, something like Switzerland, with far-reaching local self-government features. Refugees seeking this compromise reject an all-Jewish, Zionist state in the Middle East as unhealthy and non-durable.

#### RESETTLEMENT AND MIGRATION

Individual resettlement outside Israel, which is the solution advocated by Israel and, on the whole, by the Western Powers as well, appears to be acceptable as a permanent solution only to a small minority, perhaps 10 percent. The reasons for this are mainly twofold. The first type of reason is political and economic. Acceptance of permanent resettlement—the wish of Israel—is, in the minds of the refugees, acceptance of permanent defeat and of permanent expatriation. For this, only a small number of refugees is ready. Further, resettlement, involving large-scale movements of refugees to Syria and Iraq, can be accomplished only with the far-reaching cooperation of the Arab governments concerned as well as with extended Western economic and technical assistance. But what inter-Arab cooperation exists is directed precisely the other way, namely toward maintaining the refugees under United Nations responsibility in their present uneconomic locations and toward preventing a genuine, large-scale economic reintegration. There is an unceasing flow of propaganda in all Arab countries and in all walks of life to the effect that the Palestine affair has not yet been settled finally.

The second type of reason which prevents refugee acceptance of permanent resettlement, a type which was of particular interest to this study, is of a socio-psychological nature. This response appears to be anchored in the peculiar character of Arab society, where cohesion is derived less from

economic values than from values involving personal and traditional ties. This appears to be a point where Western understanding of the Arab refugee problem falls, perhaps tragically, short. To grasp the social implications of the Arab refugee problem it is necessary for the West to grasp first the fundamentals of a society which is essentially different from its own.

It was found that refugees, as a group, feel uprooted to a much greater extent socially than they do economically. Also, when the refugees' perception of the term "social uprootedness" was investigated, and when they were asked what items of their pre-expatriate life, other than economic, they now missed the most, it was found that to the refugees it means mainly the severance of personal and traditional ties connected with the concepts of home, family, clan, and community. Individual resettlement, therefore, means to them a new job and a new house (not a home) in a strange environment into which they might take the members of their immediate family but not the members of their clan, their village elders, their *mukhtars*, their intimate friends, their religious leaders—in short, the whole host of persons whom they knew intimately and trusted, and who made up their life space and constituted the primary relationships on which their society, so much more than Western society, depends. Thus individual resettlement, to them, does not mean the reestablishment of ties which they cherished most in Palestine and then lost, and which constitute the main source of their psychological security and balance.

At the same time, secondary relationships, i.e., those with persons not definitely known, are infinitely less rewarding in terms of psychological security than they are in Western societies, and might even be the source of great fear; many responses in the study attested to this fact. To a Westerner who can predict the behavior of governments, institutions, and persons unknown to him, the leaving of his home environment for economic reasons can be taken in stride, and to him the attitude of the Arab refugee may well appear unrealistic. To an Arab, leaving his home is profoundly disturbing, even with the prospect of economic betterment, and involves an infinitely greater risk. Resettling in Syria or Iraq does *not* mean to him that he is "going to live among his Arab brethren," in spite of similarities of language and culture. The many Westerners who use this phrase fail to consider what is perhaps the most prominent characteristic of Arab society. This characteristic can perhaps be described best by the concept of "atomization," or lack of cohesiveness and stability in social relations, which manifests itself on all levels beyond that of the primary group (i.e., home, family, clan, and community).

Although individual resettlement as a permanent solution is acceptable only to a very small minority, and group resettlement in terms of entire villages and communities has so far hardly been feasible because of the scattering of former communities and the present lack of large-scale re-

settlement opportunities, the majority of refugees appears willing to consider migration to some other country as a temporary economic expedient of secondary importance while awaiting the outcome of the Palestine conflict. This group appears to consist predominantly (but not exclusively) of the following categories: those who are young; those who have few dependents; those who are living at present with some economic security; those who have had education beyond the elementary stage; those who have maintained or improved their professional status in society; those who are intensely anxious economically; those who do not want a liberation war; and perhaps those who are Christians. As migration for the purpose of economic reintegration is one of the goals advocated by the West and the United Nations, the aforementioned groups are those which are most likely to cooperate with Western efforts in this respect.

Stated inversely, the following factors appear to be deterrents to the desire to migrate, temporarily, for economic motivations: age, a large number of dependents, a really poor level of living, no economic security, lack of higher education, deterioration of professional status, a weak economic motivation, strong feelings of hate and vengeance culminating in the desire for a liberation war, and, perhaps, adherence to the Muslim faith and tradition.

#### *THE REFUGEE AS A POLITICAL MEMBER OF THE ARAB WORLD*

The study showed that the refugees' attitudes toward the West are fraught with conflict and confusion. Condemnation of the West for the latter's support of the establishment of Israel and its continued considerable assistance to that state is unanimous. Seventy-two percent of the total sample resented most either Britain or the United States, or both, as the bearers of the chief responsibility for the refugees' dispossession, and believed that the financial care and maintenance of the refugees was a duty and responsibility of the West. Only those with a higher education sometimes put the main responsibility for the refugees' dispossession on the shoulders of the Arab governments or the Arab people themselves. Condemnation of the United Nations, too, appeared practically unanimous in respect to its action or lack of action in the Palestine conflict. This condemnation is extended to U.N. agencies, such as UNRWA, which operate in the Middle East for the refugees' relief. A very frequent response was that UNRWA services were like the "giving of a shot of morphine" (UNRWA's headquarters building in Beirut was called "the narcotics castle"); that UNRWA's help was nothing but a palliative, curing none of the basic ills but perpetuating the misery of refugee life; and that UNRWA had failed in "its main task, which was that of helping the refugees to go home."

Beyond this area of negative agreement, conflict and confusion begin.

There seem to be no clear forces, persons, groups, or causes to which the refugee feels able to attach his loyalty and respect. When requested to reject concrete items, the refugee is articulate. When requested to support a concrete cause, and to choose allegiance beyond that exhibited to the primary group, the refugee appears to feel in a vacuum, unable to reach a decision. The large amount of voluntary, unsolicited expressions of hostility and distrust of present Arab governments is significant in this respect. Compensating for the vacuum, the refugee expresses his allegiance to abstract items, such as the "Arab awakening," moral and intellectual education, liberation from corruption and foreign influence, etc., without elaborating on the means by which these goals can be attained.

The dilemma caused by this vacuum translates itself into a somewhat ambivalent attitude toward the West. In spite of the above-mentioned condemnations of the West, reinforced by condemnations of past and present Western "colonialism" and "exploitation," more than half of the refugees appear willing to make serious concessions and to cooperate closely with the West in return for the latter's assistance and guidance. One refugee put it this way: "Of course, eventually I want the West to get out of the Middle East. But before it does, I want the West to put our house in order and to right the wrongs which it has done." This attitude reflects what some writers call the Arab "minority mentality," caused by centuries of foreign domination.

The group of refugees which is willing to make serious concessions and to cooperate closely with Russia and the Communist bloc in order to free itself from Western "imperialism" appears to be a small though perhaps vocal minority. But a third group, which constitutes a considerable and probably growing minority, adopts an attitude of self-reliance and neutralism. Here are those who show feelings of Arab nationalism with the greatest intensity. This minority, though having no real interest or confidence in Russia, likes to use the Eastern bloc as a bargaining card to obtain concessions from the West. Though not unfriendly toward the West, it increasingly resents the latter's influence in Arab affairs and strives for "independence" in an independent way, even if this means slower progress toward its goal. It is unwilling to make serious concessions to the West. This group generally was friendly to the policies of Nagib in Egypt and Shishakli in Syria; at the same time, those who are nominally citizens of Jordan strongly resent their own Jordan government as a "tool of Downing Street."

The "minority mentality" and ambivalent attitude toward the West is particularly well illustrated in the refugees' attitude toward UNRWA. The large majority of those who condemn the U.N. agency as inefficient and corrupt are unable to muster enough confidence in their own representatives or the Arab governments or a pan-Arab agency to trust them with

the administration of the relief funds which the West has collected. Here is another example of the "atomization," or lack of cohesiveness, in Arab society which was discussed above. To have to prefer, in matters which vitally affect oneself, a disliked foreign administration to that of one's own governmental authorities, is indeed a dilemma which reflects again the refugees' difficulties in finding psychological security in anything beyond primary group relationships.

#### *THE REFUGEE AND REALITY*

In the West, the Arab refugees are often considered as unrealistic. An effort has been made above to show that the attitude of the refugees is perhaps more realistic than the West believes, when viewed in the light of the Arabs' particular societal conditions and their effect on such problems as resettlement. In understanding these conditions, the West appears to fall short; yet to gain this understanding is a first necessary step toward securing the refugees' cooperation.

Understanding, however, is always a two-way affair. The study showed that there are areas in which the refugees certainly are unrealistic. The absence of a realization of what happened to European Jews under the Hitler regime is so marked that under present conditions of world communications it can only be called an escape from reality for emotional reasons. The same emotional reasons account for the very large amount of generalized anti-Jewish feeling (beyond hostility against Israelis), and for the widespread belief that practically all Jews, all over the world, espouse the cause of Zionism. That these emotional reasons, by themselves, are understandable and not to be passed over lightly, goes without saying. They are the consequences of expatriation, loss of cherished possessions, and often loss of family members, relatives, and friends, suffered under cruel and brutal circumstances. Furthermore, and in spite of the armistice, the Arab states regard themselves as still at war with Israel. There has been no war in history fought without the weapon of hate propaganda.

Explaining the emotional reasons for the refugees' unrealistic attitude, however, does not make these reasons valid or the refugees' attitude more realistic. In countless conversations with refugees this writer was told that "the enemy of our enemy is our friend." Does this also mean that "the friend of our enemy is our enemy?" The Western democracies believe in the principle of extending sympathetic friendliness and assistance to victims of racial, political, and religious persecutions. This may apply, according to the situation, to the Arab refugees, and against actions undertaken by Israel. But it also may apply to the victims of Hitler persecutions, and in favor of Jews inside and outside of Israel. If the price for the cooperation of the Arab refugees is unconditional hostility against Israel and Jews in general, the West will be unable to pay this price. This is a point on which

the West cannot compromise without denying the fundamentals of its own society. Here it is up to the Arab refugee, by a realistic recognition of this fact, to overcome this obstacle to genuine cooperation. To discuss how he will be able to do this, or how, in general, people under stress learn to be realistic about their enemies from whom they have suffered injustice, goes beyond the scope of the present study. It can only be said that no correlation was found between the amount of formal education and the presence or lack of realistic attitudes. On the other hand, and assuming that the choice of a second round of war is less realistic than the choice of a compromise solution, one sort of unrealistic attitude appears to be correlated with another: refugees with strong anti-Jewish prejudice were more likely to choose the war goal than compromise or resettlement goals, and vice versa.

#### THE OUTLOOK FOR COOPERATION

What are the chances of obtaining cooperation in the near future? If one attempted to summarize, in a single statement, the bitter feelings of those refugees who are unwilling to accept a compromise solution, the statement would read something like this: "In the six years since the end of the Palestine war, Israel, which has taken our homes, most of our possessions, and many of our people, has not given in an inch — has not made a single concession." They have had but one means of shedding their refugee existence: to forget and start life over from scratch, under vastly less favorable circumstances than they were accustomed to in Palestine.

There is no evidence that the refugees are more ready to forget now than they were six years ago. Also, there is no evidence that Israel is more inclined to make concessions now than it has been in the past. Unless the West, and especially the United States, which has at its disposal considerable means of economic pressure, decides to change its policy and force Israel to make concessions which would at least partially meet the refugees' goals, there is little chance of obtaining refugee cooperation by political means. At present, there are no signs that such a serious change in Western policy is contemplated.

At the same time the study furnished considerable evidence in support of the hypothesis that refugee goals and attitudes are correlated significantly to certain sociological factors — social uprooting, age, education, etc. Other sociological factors, such as the feeling of being discriminated against by the population of the host country, sex, or religious affiliation (inconclusive), were found to be of little significance. Of the former group, the greatest significance must be given to the factor of social uprooting, and the personal, traditional interpretation which the refugees give to it in their emphasis on primary group relationships. Secondly, the fact that most refugees appear to be willing to migrate temporarily for economic motivations if given the opportunity to do so, even if they refuse to consider this

as resettlement, appears to be important. If no opportunity to repatriate to what is now Israel arises within the foreseeable future, refugees who have migrated successfully might finally adjust themselves to the concept of resettlement and prefer to stay and strive for peaceful goals rather than advocate the liberation of Palestine by force. The refusal of the Arab governments to permit even temporary resettlement and the lack of economic opportunities (for the creation of which funds have been allocated but remain unspent) has reduced migration, so far, to a trickle.

These factors, if they do not point to the solution of the Palestine problem, at least indicate a way of obtaining increased refugee cooperation socially. That this way is full of obstacles and difficulties, mainly political, goes without saying. But if migrations on a larger scale within the Arab countries become possible, and if it is made clear that these migrations are offered as a temporary, economic opportunity, without prejudice to an eventual final settlement of the Palestine problem, the refugees are likely to accept the opportunity under certain conditions. These conditions stem from the character of Arab society and from the nature of the refugees' feeling of social uprootedness. So far, the West, in its work toward refugee integration, has emphasized first the political and then the economic aspects, i.e., irrigation, agricultural yields, rural industry, etc. These economic aspects are, of course, important. The study seems to show, however, that the social aspects should be increasingly emphasized. If migration can be carried out not in terms of individual families but in terms of communities or clans or homogeneous groups; if village elders, *mukhtars*, local dignitaries, and religious leaders possessing the respect and intimate acquaintance of the group migrate with the group, much will be done to preserve the traditional pattern of trust within the community and to allay fears of a strange environment and of foreign and untested government officials. It is believed that selection of groups for migration according to these criteria would ensure increased cooperation and thus increased chance for success.

[THE MIDDLE EAST JOURNAL will continue its inquiry into social and psychological aspects of refugee and immigrant problems raised by the creation of Israel with the publication in the Summer issue of "Immigrant Absorption and Social Tension in Israel: Case Study of Iraqi Jewish Immigration," by Samuel Z. Klausner.]

## ASPECTS OF MONEYLENDING IN NORTHERN SUDAN

*Martin W. Wilmington*

SAMUEL JOHNSON once bitingly described the popular concept of the creditor as a man of evil appearance and intent, always eager to squeeze the last ounce of life out of the jovial, good-natured, charitable, and innocent borrower. While this notion is fading in the folklore of the Western world, it is still characteristic of Western appraisals of the Oriental moneylender. Scholarly as well as popular discussions cast him as one of the chief villains in the economic and social tragedy of underdeveloped countries.

There is, however, an angle which Westerners tend to overlook. While we hear much about the alleged profits and proclivities of the Asian moneylender, we know little about his problems or the nature of the role he plays in society. Yet without an attempt to appreciate more fully his side of the story, it will be difficult to approach realistically the need for credit reform. It is frequently overlooked, for example, that many personal loans in the East are made not for productive purposes but for such ostentations as lavish wedding feasts and dowries on which no Western credit institution would extend credit to low-income borrowers, but which nevertheless answer an urgent psychological need.<sup>1</sup> No thought is given to the lack of debtor ethics which makes collection a strenuous and costly affair. Nothing is said about "bad debts" and the annual losses they cause the moneylender in countries where most borrowers are only inches removed from absolute destitution, high residential mobility — particularly between city and country — produces a high incidence of debt evasion, and low life expectancy coupled with the general absence of insurance makes every medium and long-term debt a special hazard. No consideration is given as to where

<sup>1</sup> "There may be a problem of considerable customary expenditure on religious and domestic ceremonies; it is useless to cry out against these things, because the farmer is a man living in a particular environment before he is a farmer. Men must be accepted as they are, and the 'economic man,' fortunately, is no more than an abstraction." Food and Agriculture Organization of the United Nations, Development Paper No. 16, *Agricultural Credit for Small Farmers*, prepared by Sir Bernard O. Binns (Rome, 1952), p. 4.

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The author is indebted to Professor Taraknath Das, of New York University; Sayed Daoud Abdel Latif, Governor of Equatoria Province, Sudan; and Mr. Ben C. Metcalfe, Agricultural Inspector, Juba, Sudan, without whom the above study could not have been made. Neither they nor the Foundation, however, are responsible for any errors in fact or interpretation.

the moneylenders themselves obtain funds for business: they, in turn, may have borrowed at the exorbitant rates of a tight capital market or abstracted funds from profitable pursuits in other lines.

The impression is often conveyed that moneylenders get enormously wealthy from profits expressed from the poor. Yet the apparent wealth of such lenders may come from occupations other than lending, which is often a subsidiary business of a merchant or landowner. Moreover, a great many moneylenders, despite the exorbitant rates of interest reported, do not seem to lead the prosperous life one might expect. A recent *New York Times* despatch, reporting the deplorable credit situation in Pakistan, offers no explanation why moneylenders in Karachi receiving 25 percent a month or more as interest continue year after year to ply their dingy trade in a "dimly lighted corner of a fly-ridden tea stall" instead of retiring to greener pastures.<sup>2</sup>

Finally, an answer must be given to a phenomenon which has puzzled many reform-minded observers: Why does it happen so frequently that private moneylenders enjoy the continued patronage of the rural and city proletariat after socially orientated credit facilities managed by cooperatives or the state have been made available to them?<sup>3</sup>

#### PATTERN OF BORROWING

Bearing in mind the need for a balanced study of the economics of money-lending — and specifically of the moneylending profession — in the Middle East, and in an effort to provide a small contribution thereto, I made a preliminary investigation of the problem during a recent stay in the Sudan. The information presented applies to the Northern Sudan — which is populated by Arab-speaking groups of predominantly Islamic faith — but may in part have validity for the Middle East as a whole.

To get the moneylender's side of the story is no easy matter. Most of the time he keeps no detailed records and has only the vaguest notion of the relationship between revenue, costs, and yields. His own calculations are based on hunches and rules of thumb rather than conversion tables. If he does have the facts and know-how to answer a Western questionnaire, he is too suspicious and secretive to bare his breast. My principal source of guidance, therefore, was government officials known to be familiar with rural problems of the country. One of them had the additional advantage of having been reared in the house of a moneylender and thus having observed the family business at close range.

Rural credit in the Northern Sudan is by and large in the hands of merchants and — to a smaller extent — landowners. In contrast to India

<sup>2</sup> *New York Times*, Jan. 17, 1955.

<sup>3</sup> United Nations, Economic Commission for Asia and the Far East, *Mobilization of Domestic Capital in Certain Countries of Asia and the Far East* (Bangkok, 1951), pp. 187-88.

and Pakistan, there are few people in the Sudan who make moneylending to cultivators their exclusive or principal business. Barclays, the Ottoman Bank, the Arab Bank, and Crédit Lyonnais have branches in the Sudan but steer clear of the small farmer.

Generally, credit is extended by the merchant-lender in the form of advances in money or kind against the next crop, an ancient system called *shayl*.<sup>4</sup> Several types of *shayl* are practiced. The oldest form is an advance of grain or seed valued at a price substantially above the estimated price at the next harvest. The borrower must settle the loan by returning at harvest time enough grain to make up the money equivalent of the loan. If a good crop follows a bad crop, with a resulting drop in market prices, the lender may get back as much as five to six times the volume of goods he loaned out.

Another type of arrangement under *shayl* is more in the nature of a middleman's service. Cultivators may find it difficult to market their crops for lack of funds to purchase gunnies and meet transportation costs. The merchant will agree to take over the crop at the market price less an amount approximating the rate of short-term advances on crops.

Still another form of *shayl* — one which will serve as an example in this discussion — involves the advance of money against future crops. At the beginning of the season the cultivator will solicit a sum of money (or sometimes consumer goods) to be repaid in a specified quantity of produce, say an ardeb<sup>5</sup> of beans. The lender will set the amount to be lent against the future delivery substantially below the last harvest price or the anticipated value at the forthcoming harvest, whichever is lower. Thus, when the borrower surrenders the pledged quantity of beans, endowed with the higher valuation of the market, the lender, if his "hunch" was correct, should derive a considerable profit from the operation, namely the difference between the harvest value of the commodity pledged and the *shayl* value set by him.

How high is the rate of interest the lender expects? The amount varies, of course, from year to year depending on price fluctuations. Probably the best indication of what the lender expects to receive as "interest" comes from government data collected during World War II. Then grain prices were relatively stable thanks to government controls, so that the lender could foresee with greater assurance what the next harvest price would be.<sup>6</sup>

<sup>4</sup> The description of *shayl* which follows is based primarily on Daud Abdel Latif, "A Short Note on Advances on Crops (Sheil)" (Shendi, Sudan, Dec. 2, 1945), an unpublished memorandum addressed to the Sudan Government and made available to this writer by the author, at present Governor of Equatoria Province, Sudan.

<sup>5</sup> An ardeb equals 5.619 U.S. bushels, according to Egyptian customs standards.

<sup>6</sup> On the other hand, the very presence of ceiling prices and, in general, the sharply deflationary policy of the Sudan Government during the war tended to keep *shayl* profits lower than normal. In this respect wartime figures are less typical.

A typical wartime transaction, reported in the Latif memorandum cited above, was as follows:

Value of ardeb of beans — end of season.....	Egyptian P.T. 360
<i>Shayl</i> value of beans — start of season.....	P.T. 200
Gross profit of lender.....	Egyptian P.T. 160

In other words, at the start of the crop year the borrower received 200 P.T. on loan. About ten months later, at harvest time, he was required either to surrender an ardeb of newly harvested beans or pay the current market price therefor. Owing to government controls, the lender probably knew that the harvest price would be 360 P.T.; the borrower therefore was expected to pay 160 P.T. for a ten-month loan of 200 P.T. Converted on a per annum basis, this would mean a rate of interest of approximately 100 percent.

#### THE MONEYLENDERS' PROBLEMS

What arguments would the moneylender present if called upon — and willing — to justify this high rate of interest?

The case cited above involved a village merchant engaged in money-lending as a subsidiary business. In such instances the compensation derived from the use of capital for loans to cultivators — rather than retail trading — must be in some relation to the yield of capital investment in retail trading. Profits from wholesale and retail trade in the Sudan are relatively high: markups may be as much as 50 percent or over. What is more, the turnover of capital in trading is rapid; a merchant may roll over his capital as many as five times during one year. If he immobilizes a certain amount of his capital, say 100 piasters, by lending it out to a cultivator for a year, he may forego the opportunity to earn a substantial return on several times the amount of the loan, say 500 piasters. The rate of interest on the loan, therefore, will reflect the alternative profit in trading thus sacrificed.<sup>7</sup> This will be true even though he may be lending out idle capital, for the year-long immobilization of idle funds may deprive the lender of trading opportunities that turn up in two or three months. On the other hand, social pressures, as described below, and the desire to maintain a large market for his trading business will induce him to use some of his capital for loans to his cultivator-customers despite the beckoning of other trading ventures.

Secondly, protection must be provided against a miscalculation of market conditions at the next harvest. If, because of a bumper crop, the price of beans should drop below the *shayl* price, the quantity delivered by the borrower in repayment of his debt will be worth less than the amount

<sup>7</sup> Stated in a different way, this amounts to saying that high profits in retail and wholesale trade restrict the availability of capital for rural loans except at very high rates of return. This is interesting in view of the generally accepted thesis that in the Middle East as well as other underdeveloped areas the profitability of moneylending is one of the reasons why capital does not move into industry except in the rare instances of very high returns.

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of the loan. The discount must therefore be adequate to cover the wide price range within which agricultural commodities tend to fluctuate and provide a cushion against losses from unforeseen price recessions in past as well as future years.<sup>8</sup> So also a crop failure, although it drives up commodity prices, may be detrimental to the moneylender, for the cultivator may not reap enough to spare an ardeb of produce for loan repayment. He needs, after all, a minimum of grain for food and sowing and the lender would incur communal ostracism if he tried to press his claim at the price of starvation or dispossession of his client. If there is a succession of bad crops, the lender's claim may remain uncollected for several years.

Often the condition of the cultivator after a bad harvest may be such that he has to borrow more in order to feed family and flock and continue cultivation. The lender then will have to increase his investment in an already delinquent client, if he wants to salvage his stake at all.<sup>9</sup> To offset the loss, the *shayl* fee is compounded upon renewal and/or increase of outstanding loans to double and triple the original rate. A vicious circle starts and soon lifts the debt to astronomical levels. The borrower now may find himself enmeshed in a lifelong pattern of annual produce deliveries to the lender, only to be terminated by his death or unusual market conditions (such as occurred during World War II when a record demand for Sudanese grain freed many cultivators from debt burdens endured for decades). This is what has often been called "life-long servitude" of the rural debtor. Its very existence, however, demonstrates two facts: (1) that the collection of debts in full after the lapse of contractual terms is no easy matter; and (2) that the high contractual rates of interest decried in many studies of moneylending are not often collected in full.

While the market risks are an element the Western observer can easily understand, the collection risks in areas like the Sudan are in a different category. Just as the Sudanese creditor does not easily compare with his Western counterpart, so do the standards of debtor behavior differ markedly from what one might expect in the West. The Sudanese cultivator does not enter into debt with the notion that debt is something distasteful and a moral obligation to be discharged as soon as possible. He will not save or curb his style of living to meet his accruals. He will not plan for a more modest wedding or dowry because of a new debt load. On the contrary, he will often use the highest measure of resourcefulness to devise alibis for the avoidance of payment and to find means of withholding or concealing his crop from the grasp of the lender.<sup>10</sup> Like his counterpart in other parts

<sup>8</sup> It may be noted here that in contradistinction to the banker, the *shayl* lender benefits by inflation and suffers by deflation. The author was told repeatedly that it is only in times of persistent inflation that moneylending in the Sudan is really profitable.

<sup>9</sup> Sometimes unscrupulous lenders deliberately discourage repayment in order to gain the advantage of compounding.

<sup>10</sup> Some readers may not consider this description of the Sudanese borrower as a real antithesis to borrowers in the West. The difference is probably more one of degree than of substance.

of the East, he will borrow recklessly from other available sources regardless of outstanding debts. Moreover, many cultivators manage to extricate themselves from their indebtedness by joining the thousands of their countrymen who have found employment in Egypt. Once away on his northern trek, the debtor can seldom be traced; he will soon be swallowed in the vast crowds of Cairo, where he starts a new existence with a new occupation and a new wife. Debt evasion, therefore, is a risk of special magnitude to be calculated in setting the *shayl* rate.

Much has been said about the lack of effectiveness of laws designed to protect the debtor. There are, of course, courts in the Sudan to enforce laws against usury, but the debtor knows that once he appeals to the tribunal he may never get a loan again in his community. The lenders are a tightly-knit guild; they not only abstain from competing against each other by the offer of lower interest rates, but promptly join in the boycott of any cultivator who seeks his day in court.<sup>11</sup> But the lender also finds little solace in the courts, although the law affords him certain rights as well. First of all, he is reluctant to go to court lest he awaken the borrowers to the existence of legal recourse. He also knows that he can recover in court only a small part of the claim which he considers justified, since the law limits the rate of interest. As in other parts of the Middle East, land and property titles are often too confused to offer a reasonable prospect of success to foreclosure proceedings. Moreover, the lender may himself run the danger of a communal boycott if he does go through with foreclosure of a poor cultivator's land.

#### *SERVICES OFFERED BY THE MONEYLENDER*

Not all the interest collected by the creditor is profit and risk insurance. Certain expenses and outlays have to be recovered, certain services rendered to the borrower must be compensated.

Often the lender pays out of his own pocket the taxes and local imposts due on the crop delivered by the borrower. Often he must supply sacks and transportation to effect the removal of *shayl* produce from the borrower's field. He must store the delivered produce pending its disposal on the market and again pay the cost of transportation to the market; expenses and losses due to storage loom large among the many hazards of the region. A staff must be maintained to do all this work and roam the countryside on collection and check-up duty.

Frequently, the creditor uses the services of a "guarantor." Theoretically, the guarantor — usually a man of better financial position than the

<sup>11</sup> This is one of the reasons why usury laws often worsen rather than improve the lot of the rural borrower unless they are accompanied by the establishment of adequate, low-rate credit facilities outside the pale of private moneylending. Otherwise an appeal to the protection of the laws may ruin the individual cultivator, while causing *shayl* rates to go up in general in response to the new risk element.

borrower, and linked to the lender by an informal arrangement to perform this chore whenever needed — is brought into the picture as a cosigner of a loan granted to a borrower weak in resources and credit standing. However, he is not really expected to be responsible for the loan in case of default. He is used first of all to witness the transaction itself if the borrower cannot sign his name, and secondly as a means of impressing the borrower with the seriousness of his obligation. If default does occur, the guarantor will be sent to exert additional pressure on the delinquent or ascertain the validity of his excuses. If the borrower's plea is accepted, the guarantor will merely be required to cosign a loan renewal without any firming in his commitment. For all this he is paid a commission by the lender; thus another expense burdens the interest collected. In some cases the borrower will also be forced to compensate the guarantor, usually by doing some work for him — helping him in the fields for ten days, keeping some animals for him, or similar chores.

Some of the "services" which the creditor supplies are technical; for instance, he will often supervise and advise the cultivator during the crop season and at harvest time so that the work is done with care and efficiency compatible with the lender's stake.<sup>12</sup> Other services are of a nature which transcend the immediate commercial relationship between lender and borrower. By communal tradition the borrower is not merely a "client" but in many ways a social responsibility of the lender. The latter may be expected to lend extra money for medical emergencies, weddings, birth ceremonies, etc., regardless of the status of outstanding loans. It has already been mentioned that the lender must, under pain of communal ostracism, make further loans to a delinquent cultivator — even though he might be ready to write off the debt — if the cultivator's livelihood depends on it. This is but one aspect of the moral obligation which money-lenders by tradition and sometimes also by inclination accept once a steady credit relationship has been established. Lenders are known to have continued making interest-free loans to old customers long after they have retired from business, in the realization that the cultivator had come to depend on the annual recurrence of the loan and would perish without it. Sometimes they will set aside money for the specific purpose of continuing certain more or less charitable loans to old clients, and may pass on this commitment to their heirs.

This brings the discussion finally to another aspect of the lender-borrower relationship in the Sudan and other parts of the Middle East that is well known yet often forgotten. In accordance with traditional practices fostered by the Islamic prohibition of interest, the lender considers himself not a banker but a partner of the borrower. Even the Western world has

<sup>12</sup> Supervision at harvest time is also required to make sure that none of the debtors conceal, or abscond with, the mortgaged crop.

no clear concept as to what the "proper" reward of the purveyor of equity capital in a given risk venture should be. One may argue in reference to the Sudanese lender that he labels himself a partner only to circumvent the laws of state and religion; yet when one considers the many social and communal obligations which surround and enmesh him one can hardly call him a "lender" in the Western sense.

### CONCLUSION

Such, then, would be the arguments adduced by the Sudanese money-lender in justification of his business practices. It is unfortunate that no actual business accounts were accessible for study so as to make possible the presentation of the actual profits and losses of moneylending — although in view of the many intangibles in the transaction between lender and borrower, it is doubtful whether figures could tell the whole story. It should be emphasized again that the above statement of the moneylender's position is not based on revelations of a member of his own group but on communications of government officials (as well as personal observations), none of whom held a brief for the moneylender or denied the need for vigorous programs to provide rural communities with inexpensive, socially orientated credit facilities aimed at displacing the private lender. But they know that reform cannot succeed without educating the cultivator and changing some of his modes of living and thinking. They know that it will be difficult to replace the intimate knowledge, the social niche, the supervisory work in lending and recovering loans which the village merchant can give. They know that Barclay's Bank, which maintains several branches in the Sudan, would laugh off most of the loan applications the rural money-lender accepts every day as a matter of course. They know that even at their most charitable level, state and cooperative credit agencies may find it difficult to render the "social" services which moneylenders often give to their clients; nor can they easily cope with the rural borrower's ingrained distrust and dislike of institutions and red tape as effectively as the money-lender has done for centuries with his personal and informal touch.

Attempts have been made in the Sudan, as elsewhere in the Middle East, to provide the rural dweller with credit facilities devoid of the well-advertised mercurial excesses of private moneylending. So far the results in the Sudan have been disappointing. In some cases the fellahin merely accepted the new institutions as additional sources of credit, and the net effect has been an increase in oppressive indebtedness. In other cases they borrowed money merely to repay the private lender so as to be able to remain in good standing with him in view of future needs. Some will ascribe this to ignorance and fear. But quite a few thoughtful observers in the Sudan tend to suspect that the reason may be the appreciation of a relationship whose full extent no accounting by double entry can show.

# MUSLIMS OF SOVIET CENTRAL ASIA: TRENDS AND PROSPECTS

*Richard Pipes*

## Part I

THE CRUCIAL QUESTION in the entire future of Soviet Central Asia is the degree to which the native population of that region is succumbing to the process of Russification, actively fostered by the Soviet regime.<sup>1</sup> If the Central Asian natives are gradually losing their ethnic peculiarities and assimilating, either by being absorbed into the Great Russian population or by dissolving in a new, "Soviet" nationality, then Soviet Central Asia may be expected in time fully to merge with the Russian core of the USSR. If, on the other hand, they are resisting alien pressures and retaining their ethnic and cultural complexion, then Central Asia will continue to be set apart from the remainder of Soviet territories, and to merit distinct political treatment. In either event, the fate of Central Asia as a Russian frontier and a potential buffer zone between Russia and China may be said to hinge primarily on the cultural tendencies of its Muslim population.

In view of the great shortage of reliable, objective printed materials dealing with the inhabitants of contemporary Soviet Central Asia, an inquiry of this nature must of necessity have recourse to some unorthodox sources of information, among them the testimony of refugees from this area. It must also be confined to the broadest aspects of the question. Neither limitation is quite satisfactory from the point of view of scholarship, but since scholarship is a means for the discovery of truth and not an end in itself, it must be capable of adapting itself to the circumstances.

<sup>1</sup> By Soviet Central Asia are meant here both the steppe regions and Turkestan, i.e., the territory covered today by the republics of Kazakhstan, Kirghizia, Uzbekistan, Tajikistan, and Turkmenistan. Prior to the Revolution they embraced the General Gubernie of the Steppe and of Turkestan, the Gubernie of Uralsk and Turgai, and the dependent principalities of Khiva and Bukhara. By the term "Russians" is meant not only the Great Russians, but also the Ukrainians and Belorussians, because statistical and other information for Central Asia rarely distinguishes among these Slavic subgroups.

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The primary sources of information for this essay consisted of the standard literature on Central Asia, pre-Revolutionary and Soviet, and of materials collected in the course of interviews conducted with 31 Muslim refugees from the Soviet Union, most of them from Central Asia.<sup>2</sup> These interviews concentrated on the personal experiences of the informants, and avoided, insofar as possible, references to politics, in order to reduce to a minimum the likelihood of deliberate concealment or lying. All the informants were male, and consisted, in their majority, of persons 30 to 50 years of age, with a high school or *tekhnikum* education, who had left the Soviet Union as laborers or prisoners of war in the course of the Nazi-Soviet conflict. They represented, in other words, largely the middle-aged Soviet "intelligentsia" (in the Communist sense of the word). The conclusions derived from the interviews were placed against the historical background of Central Asia for the purpose of separating the accidental from the essential, on the assumption that generalizations obtained from interviews were both more reliable and more significant in terms of the future when in agreement with pre-Soviet developments in Central Asia. The fact that in the main there is such agreement seems to the author an added reason for confidence in the correctness of the conclusions thus derived.

The main criteria used in investigating the cultural tendencies of Central Asian Muslim were five: religion, customs, language, ethnic identity, and the character and trends of the native intelligentsia. An attempt was made in each case to determine the extent and nature of the changes which had occurred under Soviet rule; to ascertain whether these changes agreed with or ran contrary to the spontaneous developments taking place prior to the 1917 Revolution; and finally, to evaluate their meaning in terms of the probable future.

#### RELIGION

The term "religion" comprises at least three distinct phenomena: a belief in the existence of one or more supreme beings; a set of rituals which gives this belief external expression; and a way of life based upon the principles explicitly and implicitly enunciated by the belief's founders. In analyzing the religious life of a community, these aspects must be clearly differentiated.

Russian Central Asia consists of two main parts, distinguished from each other by historic tradition, culture, and topography: the northern half, the steppe region (today's Kazakhstan), and the southern half, Turkestan (comprising the remaining four Central Asian republics). The

<sup>2</sup> These interviews were conducted in the summer of 1953 under the auspices and with the generous assistance of the Institute of Intercultural Studies and the Ford Foundation. I wish to express my particular gratitude to Professor Philip E. Moseley of Columbia University, who first suggested this task and was instrumental in enabling me to carry it out. I also would like to thank the Center for International Studies of the Massachusetts Institute of Technology for its kind help in completing this inquiry.

population of the former was traditionally nomadic, Turkish, and in religious matters fairly indifferent. Turkestan, on the other hand, being predominantly urban and agricultural, and inhabited by Iranians and considerably Arabized and Iranicized Turks, was until the Soviet period one of the great centers of Islamic learning and practice. This difference between the religious background of the two regions must be kept in mind when studying contemporary Central Asian Muslims.

The most striking feature of the religious attitude of the Muslim refugees is their strong and articulate hostility toward all forms of established religion, including Islam. Time and again, the informants expressed the conviction that all religion is a form of superstition incapable of standing the test of "science," of serving society as a means of attaining social progress. The typical opinion ran as follows: "Yes, I believe in a Supreme Being, but it doesn't matter whether He is called Allah, God, Christ, or anything else. Nor does He care whether I pray or not. Religion is a superstition which keeps people backward. Look at the Arabs and Persians, where religion has gotten them: they are poor and ignorant. To achieve progress, we must not allow religion to interfere, though religion should not be persecuted because it does help some people in facing life." The general assumptions behind such reasoning are fairly obvious: the belief in a conflict between faith and reason, religion and science; a pragmatic, utilitarian scale of values; scepticism of certain aspects of religion, leading to a wholesale rejection of all religion.

In the long run, this attitude may well determine the whole future of Islam in Central Asia. The intelligentsia displays the same cult of reason, and of its concomitant, secular society, in an extreme, uncompromising way, as do the educated groups of other Asian societies. Here, as there, progress, the ultimate good, is conceived as incompatible with religion. Against such hostility to established religion the revival of Islam in its pre-1917 form, even under conditions of complete freedom, does not seem likely.

This conclusion is strengthened by the picture given of the religious practices of Central Asian Muslims. Islam in the Soviet Union has to operate under extremely difficult conditions, due in part to the specific repressive measures undertaken by the regime against religion, and in part to the general conditions of Soviet life. In the first category are the physical destruction of the Islamic leadership undertaken between 1927 and 1932 through the arrest and deportation of virtually all persons enjoying some religious status in the Muslim community, from the top hierarchy to the lowest village mullah; the closing of nearly all the village mosques and most of the city mosques; the threat of dismissal hanging constantly over every Soviet citizen in any position of responsibility if known to engage in religious practices; and the nearly complete suppression of all religious literature through the change of the native alphabets (from Arabic to

Latin in the late 1920's, and again from Latin to Cyrillic ten years later), the impounding of religious texts, including the Qur'an, and the total cessation of all publication of a religious nature. These antireligious policies would of themselves make an active religious life most difficult.

The interviews, however, indicate that equally important in hampering the religious life of Central Asian Islam are forces not directly connected with the Communist antireligious policies, such as the general impoverishment of the population, which compels the inhabitants to devote all their time and energies to attain bare survival, and leaves little freedom for time-consuming actions required by religion; the shortage of animals used in certain Muslim festivals; and the requirements of a highly dynamic society, geared primarily for production and not for the satisfaction of the needs of its citizens. If, despite such formidable difficulties, Islamic practices have not altogether vanished from Central Asia, the reason must be sought both in the great hold which this religion exercises on its followers (Bartold had once observed that history knows many cases of mass conversion *to* Islam, but not a single instance of a society being converted *from* Islam), and the secondary role of leaders and institutions in that religion; the latter factor permits Muslims, like the Jews, to survive better under extreme oppression than other religions for which the clergy, the hierarchy, the supreme spiritual authority are essential.

One of the most important — perhaps the single most important — element in the Muslim ritual are the five daily prayers. This practice seems to have declined among Soviet Muslims to such an extent as to have all but vanished. The principal cause for its disappearance is the inability of Soviet Muslims to take time off from work in order to recite the prayers; such stoppage of work is considered "economic sabotage" and involves serious retribution. The fact that since the 1930's Friday — the day of rest and public prayer — is considered a regular working day in Central Asia prevents the adult population from engaging in communal worship as well. The only times of the day when a Muslim may perform his prayers undisturbed occur at sunrise and at sunset — the first and the last of the daily prayers; that is, when he is at home, with his family. This is the reason why, to the extent that the daily prayer is observed at all, it survives largely among that part of the population which is not gainfully employed: above all, the women and the elders.

The younger generation is further handicapped by its ignorance of the prayers. Only a few of the refugees interviewed knew how to perform the regular daily prayers; none of those belonged to the younger generation. It may also be added that not one of these refugees had cared to learn the prayers since his arrival in the West.

Another important duty of Muslims is to observe daytime fasting during the entire 28 days of the month of Ramazan. Prior to 1917 the fast was

faithfully observed by the Turkestan natives; those of the steppe region were less strict, prevented as they were by the exigencies of nomadic and seminomadic life. During Ramazan, Muslim communities in Central Asia customarily reversed their routine, resting daytime, eating and entertaining at night. Shortly after the end of the fast there occurs a major holiday, *kurban bayram* (feast of sacrifice), attended by the slaughter of sheep and by festivities.

The difficulties of observing the Ramazan fast in the Soviet Union are obvious at first sight. To eliminate or even reduce daytime work for a period of a month is possible only for a people economically independent; it is inconceivable in a society in which virtually every breadwinner is an employee of the state, and the state drives relentlessly to increase production. Furthermore, a worker who fasts all day is, even when compelled to do a full day's work, a poor worker. As a result, the Ramazan fast is severely repressed by the authorities and can survive only in a greatly modified form.

Several of the refugees recalled instances of Communist Party officials subjecting Muslims suspected of fasting to "tests." Thus, for example, many Muslim employees of state institutions were called in for conferences with their superiors sometime during the month of Ramazan and there offered a drink or a cigarette; refusal to accept the offer was tantamount to an admission of fasting and could lead to expulsion from work. Similar "tests" were recalled by schoolteachers — during Ramazan teams of officials from neighboring towns often visited schools and checked on both the teachers and the students.

Nevertheless, the observance of the fast, although severely restricted, appears to have partly survived. Some Muslims, unable to fast for 28 consecutive days, compromise by abstaining for three days only: the 1st, 15th, and last days of Ramazan. Others, compelled to eat in order to have strength for work and to avoid the suspicion of authorities, eat and drink as little as possible. It is quite likely — although there is no direct evidence — that the fast may be observed more regularly among those who are not gainfully employed.

The *kurban bayram*, despite its originally religious significance, appears to have suffered the fate of most religious festivities in societies which are secularized or on their way to becoming so: the religious element has largely been forgotten, and the holiday has acquired a predominantly secular, national character. This, in part, may be one of the reasons for its survival. Almost all the informants agreed that the *kurban bayram* was widely observed at least until the outbreak of the war, even by members of the Communist Party. The main difficulty in observing this holiday is the shortage of sheep, which are essential for the ceremony. Not only are almost all the sheep in the hands of the *kolkhozy* (collective farms) and

*sovhozy* (state farms) — four-fifths, according to the Soviet Encyclopedia — which do not release them for religious purposes, but the over-all number of sheep and goats in Turkestan has declined from 3 per native in 1913 to approximately 1.5 per native in 1938. Compromises and subterfuges are resorted to to overcome this difficulty. In some collective farms the sheep are stolen or slaughtered under one pretext or another, often with the tacit acquiescence of the collective's chairman. In the cities, the well-to-do purchase sheep on the free market, while the less affluent either enter into partnerships with other families to purchase and divide one ram, or else, if they are even too poor for that, sacrifice a chicken instead. The *kurban bayram* seems to be observed less publicly than in pre-Revolutionary years, and usually only in the circle of the immediate family, "with the windows shut and the doors locked," as several refugees put it.

The third fundamental Muslim duty is that of regular alms giving, known as *zakat*, traditionally set at 2.5 percent of earnings. In Central Asia the *zakat* had lost even before the Russian conquest in the 19th century the character of a purely philanthropic measure, having been transformed into a *de facto* tax, collected for the benefit of the local secular authorities. The tsarist administration did its best to suppress this practice in territories under its control, replacing it with its own system of taxes. Today, nothing seems to remain of the *zakat* in Soviet Central Asia. The practice had no deep roots to begin with; the population is too impoverished to keep it up; and there is no one to collect it. Almost none of the refugees even knew the meaning of the term *zakat*, and upon being informed, denied ever seeing it practiced.

Finally, there is the obligation of performing the pilgrimage to Mecca, the *hajj*. Of all the duties incumbent upon a Muslim this is the one most difficult to fulfill under Soviet conditions, inasmuch as the regime forbids travel of private citizens abroad for any purpose whatsoever. Occasionally, as in 1953, the Soviet government itself dispatches to Mecca official delegations headed by government-appointed muftis and shaykhs, but it is quite obvious that such delegations consist only of carefully screened individuals, liberally interspersed with employees of the security police, and that their primary purpose is not religion but foreign propaganda. For the private individual, the road to Mecca is barred. It appears, however, that pilgrimages to the graves of local saints continue to be popular, and in some sense may serve as a substitute for the forbidden *hajj*.

Thus, of the four practices which constitute the central elements of the Islamic ritual, the five Pillars of the Faith (the fifth being the profession of faith), one (prayer) is almost entirely neglected by the younger and middle-age groups, one (fasting) is observed rarely and even then imperfectly, and two (*zakat* and *hajj*) have completely disappeared. Religious ritual thus may be said to have declined considerably and no longer

to play an important role in the life of the Central Asian Muslims of the Soviet Union.

Let us now turn to other Islamic customs and practices. Circumcision appears from the interviews to be almost universally observed by Central Asian Muslims. One of the reasons for its prevalence is its tolerance by the regime, caused by the fact that this practice requires neither abstention from work nor the transfer of personal allegiance from the state to the religion, and in fact may be justified by hygienic reasons. It is performed by mendicant "specialists," who visit villages and towns, or by anyone else skilled in the use of appropriate instruments, such as local barbers. Communist Party members and other persons in positions of responsibility who may be incriminated in the eyes of the regime by observing this practice, send their children to relatives away from home, where they can be circumcised without the knowledge of the local authorities. Circumcision seems to have lost its festive character, and is carried out so as to attract the minimum attention. Its prevalence among all layers of Muslim society, including Communist Party members, has been attested to by every one of the refugees interviewed.

The religious ceremonies attending births, weddings, and burials require the presence of religiously trained figures such as the mullahs, and it is the great shortage of such persons which more than any factor deprives them of their religious character. The vast majority of mullahs and other Muslim leaders disappeared during the terror of 1928-32. Careful questioning of refugees revealed that in some villages and towns mullahs did remain all throughout the 1930's. These "hidden mullahs" earned their livelihood as ordinary workers (e.g., kolkhoz laborers, night watchmen, etc.) and often as janitors in mosques and other religious buildings, but when the occasion arose could also conduct religious ceremonies if the latter were organized by trusted friends and within a closed family circle. Almost every one of the refugees interviewed remembered either knowing of such a clandestine mullah or of having heard of one. But they are few and live under the perpetual threat of exposure and arrest; hence, they cannot make a great impression on the religious life of their communities. Where there is need for persons with religious training, the natives are far more likely to use the services of an elderly layman from their own midst than risk engaging a person who is difficult to locate and may involve them in trouble with the authorities.

As a consequence of the disappearance of the religious leaders, births, weddings, and burials appear to have largely lost their religious complexion and become transformed into occasions for mere family gatherings. The entire institution of betrothal — which will be described at greater length below — conforms closely to secular local traditions, but is no longer accompanied by religious ceremonies. Occasionally, refugees indicate, after

a formal lay wedding ceremony, the parents of the bride and bridegroom may engage the services of a mullah or another trained person to read in secret the *nikah*, the wedding formula, but this is an exception rather than the rule.

As for the *shari'ah* — representing for the Muslims the religious "way of life" — it has been eliminated not only by the Soviet liquidation of native religious courts and the introduction of a single system of justice throughout the Soviet Union, but also by the spontaneous development of Muslim society itself. Even prior to the 1917 Revolution there had emerged among the Central Asian intelligentsia a powerful secular reform movement known as *jihadism* (*dzhadidism*, in Russian transliteration), the followers of which adopted as one of their principal aims the separation of religion and state. The jihadists fought the clerical groups, gathered around the Ulema Dzhemieti (Association of Ulema), with as much fervor as they fought Russian colonial officials and settlers. Indeed, on this basis of a united effort against the religious influence on everyday life, there occurred in the early period of the Soviet regime an alliance between the Communists and left-wing jihadists which lasted until the purges of the 1930's. The desire to transform Central Asia into a modern, secular, Western country — a desire which is as deep-seated in the post-World War II refugee as it was in the pre-1917 jihadist — has as one of its prerequisites the elimination of religion from a position of influence in the everyday life of the Muslim community, and its confinement to the "proper" sphere, that is, ritual. Islam as a way of life has thus been destroyed by the combined pressures of Soviet antireligious policy and the hostility of the native intelligentsia. The trend in the direction of secularization is so distinct as to make a return to the *shari'ah* as unlikely as a return of Western Europe to the medieval theocratic ideal.<sup>8</sup>

Without doubt the religious life of the Islamic community in Central Asia is stronger among the lower strata of society, among the mountain peoples, and among the elders and women than it is among the groups represented in the interviews. But it is equally certain that the most active elements of society — the adult males, and especially the rural and urban "intelligentsia" — reject religion. A certain measure of religious revival in the event of the return of civic freedom in Central Asia is not unlikely. It may lead to a reopening of the mosques, the reinstitution of Friday prayers, the emergence of mullahs and the introduction of some religious education for the young. But a return to the religious life of the pre-1927-32 period seems entirely out of the question. Islam still survives as a powerful social bond because it serves to differentiate the native from

<sup>8</sup> In this connection it is interesting to note that recently a Constitutional Commission of Pakistan declared that a republic based on the principles of the Qur'an, as desired by the Pakistani ulema, could not be a democratic one, because of the fundamental incompatibility between Islam and democracy. See *New York Times*, April 24, 1954.

the Russian; but instead of constituting the substance of ethnic identification, as it did before the Revolution, today it forms merely one of its many attributes.

### CUSTOMS

Although most national customs of the Central Asian Turks are in one way or another connected with Islam, they are by origin and function sufficiently distinct from it to be treated independently, the more so that they are affected differently by Soviet policies: whereas Communism is openly hostile to religion, it either tolerates customs or attempts to take them over for its own purposes.

National customs have fared much better under Soviet rule than religious practices, in part as a result of this tolerant attitude of the regime and in part because they can be better reconciled with the spirit of Westernization. While Islam has suffered a serious decline, national customs have either remained intact or undergone a transformation which has modified somewhat their outward manifestations without diminishing their hold on the population. In regard to customs, the following seems to be the general rule: the natives abandon or modify those customs which are utterly incompatible with the improvement of living standards, but they cling tenaciously to the traditions which either do not interfere with material progress or can be modified to serve it. Where abandonment or adjustment is necessary, the natives often prefer to adopt the customs of their more advanced Muslim neighbors than those of the Russians or other Europeans.

This pattern emerges clearly in the institution of marriage, which can be analyzed in its three main aspects: the method whereby the marriage is arranged; the formalities connected with the engagement; and the wedding ceremony.

Traditionally, in Muslim communities of Central Asia marriages were arranged not by the couples concerned, but by their parents. Engagements were frequently made when the prospective bride and bridegroom were still in their childhood, and occasionally even before they were born. This custom was in keeping with the elevated position of the father in the Muslim family, and with the seclusion of women in the urban and rural communities of Turkestan; among the nomadic Turks, the high bride price (*kalym*) was a further factor inhibiting marriage outside parental authority.

Inasmuch as this practice runs contrary to the breaking up of family control and the emancipation of women implicit in Westernization, it is being abandoned. Everywhere, and particularly in the urban centers, the youth is becoming less and less dependent on the family, and, with the active encouragement of the regime, frees itself from its control. Coeducational schools, participation in sports, the growing practice of social

dating, employment of men and women in offices and stores — all these factors tend to break down the wall between the sexes. The Muslim youth today is not only increasingly able to plan its future without regard to the wishes of parents, but also has many opportunities to mingle freely with members of the opposite sex. All this helps undermine the traditional habits in marriage selection. Among the urban Muslim intelligentsia it appears now to be the rule for the young couples to decide upon marriage first and to ask parents for permission afterwards, as is done in Western societies. In the villages, where the hold of tradition is stronger and the family more closely knit, the parents still do play an important, and perhaps even decisive, role in the arrangement of marriages; but here, too, the tendency seems to run against tradition.

An influential factor in the marriage arrangement among Central Asian Muslims was the *kalym*, or bride price. The *kalym* was paid to the parents of the bride by the parents of the bridegroom prior to the wedding. In the steppe regions, it consisted usually of livestock, averaging in pre-Revolutionary days from 50 to 100 horses and an equal or larger number of sheep — a sizeable fortune by local standards. In Turkestan, the *kalym* consisted of gifts of money, jewels, or other valuables. The payment of the *kalym* is one of the few traditions of a nonreligious nature outlawed by the Soviet regime, ostensibly as "degrading" to women, but its illegality explains only in part its actual decline, which is probably due more to the impoverishment of the native population over the past 25 years. What Kazakh disposes of 50 horses or sheep? Poverty seems to have reduced the tradition of the *kalym* to a purely symbolic significance. It apparently continues to survive in one form or another throughout Central Asia, but it no longer performs any important economic function.

One of the more startling results of information gathered from refugees is the impression of strict sexual morality prevailing among Soviet Muslims. Despite the freer mingling of sexes, there is little opportunity for sexual promiscuity because of the close watch exercised over the girls by their families and the great value attached by the natives to virginity. Most of the refugees agreed that an unmarried Muslim girl who has lost her virginity — no matter under what circumstances — is considered to be on the same level as a common prostitute. Her chances of marriage are almost nonexistent, because it is generally accepted that a marriage contract is void if the bride is found on the wedding night not to be a virgin. On the whole, sexual licentiousness seems rare: it is prevented by tradition and by the control exercised by the family, to whom a deflowered daughter not only brings public disgrace but also represents a lasting financial liability.<sup>4</sup>

<sup>4</sup> Newspapers and periodicals from Central Asia indicate that, despite Soviet efforts aimed at changing native attitudes toward women, tradition persists. It seems apparently to be quite common practice for natives to withdraw daughters from school when the girls attain the

So far as the Communist authorities are concerned, the actual wedding act should consist merely of a registration in the local office of the ZAGS (*Zapis' aktov grazhdanskogo sostoianiiia* — Registry of Civil Acts); any festivities connected with it should preferably be organized by the local Young Communist League, Trade Union, or other organization to which the young couple belongs. In fact, however, the natives prefer to celebrate weddings in a more traditional manner. Among the inhabitants of the steppe and desert, for instance, it is still customary on the wedding day for the bride (properly veiled) to wait at her parents' home for the friends of the bridegroom to take her to her new home — but whereas before the Revolution she was transported on a camel or a horse, she is now brought to the wedding place in a rented automobile. It is still customary, while the wedding party is in progress, for the young pair to retire to a separate room, and there have sexual relations, in order to be able to prove to the relatives of both parties the virginity of the bride. The entire wedding ceremony in Central Asia assumes ever more the character of a purely secular festivity, but insofar as possible it is carried out within the framework of traditional nonreligious forms and rituals.

The food habits of the natives seem to have undergone little change. Through contact with Russians they have been exposed to such novel foods as potatoes, bread, and boiled eggs, but their preference is for traditional native dishes: pilau, kumys, etc. They are often compelled to eat Russian food, including pork, in government and other restaurants and in the army, but they avoid it if at all possible. The natives seem to prefer to partake of their main meal in the evening, rather than at midday, as the Russians are in the habit of doing.

In clothing the natives of Central Asia appear to tend in the direction of a synthesis of traditional and Western garb. The basic articles of wear, their cut, and ornamentation are native; but some items of clothing are adopted from the Russians. Adult males have almost everywhere taken to wearing leather shoes, which are superior in comfort and durability to their native counterparts; Muslim girls like to wear, together with their national costumes, Western-style blouses. Soviet sources report a general tendency on the part of natives to wear mixed clothing, part Western, part native — the former apparently for comfort, the latter for national identification. In the cities, especially among the youth, Western clothing predominates; in the village, the opposite is the case. In clothes, as in other customs, the principle enunciated earlier holds true: the natives discard what is patently inconvenient and adopt from the Russians what is more practical, i.e., Western. They do not discard traditions for reasons other than utility.

age of adolescence; the local press even reports occasionally instances of high-school graduating classes being completely devoid of girls, all of them having dropped out a few years earlier. See *Central Asian Review*, vol. 1, no. 3 (1953), pp. 47-53; vol. 2, no. 1 (1954), pp. 71-72.

The same principle applies to housing and furniture. The natives adopt freely and widely articles of utility, such as kerosene lamps, samovars, and iron stoves. But they resist efforts of the authorities to introduce chairs, tables, and bedsteads, which to them seem quite unnecessary. "Not only those collective farm families sleep on the floor which as yet have no bedsteads," writes a recent Soviet observer of conditions in the Kirghiz republic. "Sometimes a purchased bedstead, instead of being used for its purpose, stands all made up as a decoration, while the family continues sleeping on the floor."<sup>5</sup> Even the most Westernized Muslim intelligentsia in the cities demonstrate a desire to preserve a link with tradition by decorating a single room of an otherwise Western-style apartment in the native manner.

House construction among the old settled groups of the population seems to follow traditional lines, with minor innovations, such as the use of whitewash for the walls and floors. Among the recently settled nomads, whom the Soviet regime wishes to have acquire permanent buildings, a curious compromise has been attained: the natives spend one part of their time in the permanent structures and another part in the traditional yurt (nomadic tent) erected alongside the houses. On the whole, one gains the impression that among the Turkic groups which had been settled during and since the period of collectivization, the yurt continues to prevail, while in the mountains it is still the exclusive shelter of native inhabitants.

The general picture which emerges from a survey of native customs indicates that they are adhered to far more loyally than are religious traditions. The causes for this are threefold. In the first place, a considerable part of the native population of Central Asia was only superficially affected by Islam, while remaining loyal to local traditions. In the second place, national traditions are on the whole not contrary to the spirit of Westernization, and can in most cases be well adapted to the demands of a secular, utilitarian society. And, finally, the Soviet regime treats local customs far more gingerly than religion, trying to destroy them more through example and infiltration than through outright suppression. The native population clings to its customs, surrendering them only when they are utterly incompatible with material progress of society, and when it does modify traditions, it tries to synthesize the innovations with tradition. The native may be persuaded that it is a good thing to possess an iron bedstead, but often he cannot be convinced that sleeping on a bed is preferable to sleeping on the floor. Similarly, he may agree that eating by fork and spoon is hygienically preferable to eating by hand, but he refuses to agree that pork and potatoes are superior to lamb and rice. This attitude gives native customs a considerable resiliency to external pressures.

<sup>5</sup> S. M. Abramzon, *Ocherki kul'tury kirgizskogo naroda* (Frunze, 1946), p. 75. Abramzon's book supplies interesting data on the culture of the Kirghiz in the post-World War II era, much of which supports the conclusions derived from interviews with refugees.

*LANGUAGE*

With the exception of the Tajiks, virtually all the Muslims of Central Asia speak local dialects of one and the same Turki language group. Varying cultural influences to which the individual subgroups have been subjected in the course of history have led to a certain differentiation in the vocabulary and grammar of the principal dialects. Uzbek especially, having been exposed to strong Iranian and Arabic influences, has changed much, even to the extent of losing the vowel harmony common to the sound system of the Turki languages. By and large, however, it is possible to speak of the Central Asian Muslims as possessing linguistic unity: the dialectical differences, significant as they are to the philologist, neither prevent effective communication among the Turkic inhabitants nor preclude the eventual emergence of a single Turki literary language for Central Asia. The latter, however, had not yet been formed when the Communists conquered Central Asia in the 1920's and suppressed its further development.

The importance of language for national consciousness is self-evident: language represents the most ready means of national identification, available alike to the literate and illiterate. While not absolutely indispensable for nationality (witness the Jews), it is so intimately connected with it as to make it one of nationality's very best criteria.

Soviet linguistic policy in Central Asia has two principal aspects, both of which follow closely the general lines of Soviet nationality policy. In the first place it strives at all costs to prevent the formation of a single Turki literary language in Central Asia on the assumption that such a language would serve as a powerful weapon for the forging of a united Central Asian national movement. In the second place, it endeavors to promote the acceptance of Russian as the primary language of communication among persons of different groups. The first goal is fostered by exploiting all, even the minutest, dialectical differences among the various Turkic subgroups, and by granting the status of full-fledged national-literary languages to local variants of one and the same Turki language. The second is fostered through the official change of Turki alphabets from Arabic to Latin, and then from Latin to the Russian Cyrillic; through the gradual introduction of Russian words in their original form and spelling into the native vocabularies; through compulsory Russian language instruction in all schools above the elementary level; and, finally, through the requirement of a good knowledge of Russian for all citizens, regardless of nationality, desirous of making any kind of a career. It is apparently the hope of the authorities that, given sufficient time, such policies will make Russian the language of all the socially dynamic elements of the Muslim population

and relegate Turkic to the status of a peasant dialect devoid of political importance.<sup>6</sup>

This policy of linguistic Russification is far more subtle than that practiced by the tsarist regime in some of its borderlands during the darkest days of modern Russian autocracy (1881-1903), and, if successful, could deal a very considerable blow to Muslim prospects in Central Asia. Thirty-five years is admittedly too short a time to judge the effects of a set of measures apparently designed to operate for several generations; but certain evidence permits us to draw some conclusions about its efficacy and prospects of success.

Soviet linguistic policies seem to have had very little effect on the speech habits of the bulk of the Muslim *rural* population. Living in their own fairly closed communities, which offer little continuous contact with Russians, the Muslim peasants continue to use exclusively their local dialects. They seem to be as ignorant of Russian as their ancestors had been. None of the peasants interviewed knew more than a few words of Russian; after ten years in Germany several could speak better German than they could Russian after several decades of residence in the Soviet Union. For most of the rural Muslims in the USSR, the first important contact with Russians and the Russian language comes with entrance into military service. After being drafted they are distributed among Russian soldiers and are expected to learn the language as best they can. For many of them, the military service is the first and most efficient school of Russian.

The situation is somewhat different in the cities and small towns, where Muslims live side by side with Russians, and where a large proportion of Muslim youths attend high schools and institutions of higher learning. It is difficult to obtain a clear picture of the linguistic training in Central Asia, because it varies from area to area and from time to time. If there is a general principle, it seems to consist in a direct correlation between level of education and Russian language instruction. In the elementary schools, the instruction is predominantly in the prevailing local language, either Turki or Russian, and in areas where both groups are numerous, in both. In the secondary schools Russian is either the principal language of instruction (in schools attended largely by Russian students) or else it is taught

<sup>6</sup> An alternate interpretation of Soviet linguistic policies in Central Asia is suggested by a British authority, G. E. Wheeler: "[The Soviet authorities] evidently hope to achieve by russification an effect similar to that produced by the 'Arabization' of the indigenous languages of the peoples who came under Arab Islamic domination. The adoption of the Arabic script and of numerous Arabic words and phrases was a powerful factor in the perpetuation of Islam, and thus of Arab culture, even after the tide of Arab conquest had receded. But it was the *result* of conversion to Islam, not the cause, and while the Arabs may have insisted on the use of Arabic for official purposes, just as Tsarist Russia and Britain insisted on the use of Russian and English, there is no evidence that they ever instituted a policy of Arabization of existing languages. The Soviet government is attempting to achieve the same end by arbitrary means: it is insisting on the russification of Central Asian languages by the introduction of the Cyrillic script and Russian loanwords; and it even envisages the modification of grammar and phonetics." G. E. Wheeler, "Cultural Developments in Soviet Central Asia," *Royal Central Asian Journal*, vol. 41 (July-Oct. 1954), p. 181.

as an important second (but "foreign") language; passing a Russian language examination seems to be a graduation prerequisite for all high-school students, regardless of nationality. Every graduate of a Soviet high school is thus expected to possess a knowledge of Russian. Whether or not this knowledge actually exists probably depends more on what the student does after graduation than upon the intensity or quality of his training. For the average Muslim girl who marries a Muslim and then raises a family, her high-school Russian language instruction is wasted, for at home she speaks her native tongue and soon forgets all she has learned; the same is probably true of the Muslim youth who returns to the village after his studies. For the more enterprising wage earner, however, the Russian training is of greater and more lasting importance: it represents the key to all further academic or professional advancement, as well as to membership in the vast party and state apparatus, which comprise and circumscribe a "career" in Soviet society.<sup>7</sup>

At one time the Communists made serious attempts in the direction of founding university-level training in the native languages, but these endeavors were not very successful, in part because of the shortage of qualified native teaching personnel and in part as a result of the general trend in the direction of Russification. Today most of the university-level instruction, except that which by its very content requires the use of local languages (Central Asian archeology, anthropology, philology, folklore, etc.), appears to be conducted in Russian.

A young Muslim, in order to succeed in life, must learn Russian and learn it well. Among the Muslim intelligentsia, therefore, a knowledge of Russian is widespread. But—and this is essential for the present inquiry—by acquiring a knowledge of Russian the local Muslims do not, as is apparently anticipated by the regime, lose command of their own language; instead, they become bilingual. Russian is the language of business, and the means through which it is possible to establish some contact with the culture of the outside world; it is not the language of daily life, in use at home, in the family, and among friends. The refugee informants were unanimous in asserting that neither they nor their friends, even those active in the Party, ever spoke Russian elsewhere than at work. They were equally firm in maintaining that they knew no Muslims who had lost command of their native speech. This assertion is reinforced by the observation that the Muslim refugees in Germany do not communicate

<sup>7</sup> According to the *Central Asian Review*, admission to the State University of Turkmenia and the Turkmen Academy of Sciences is "dependent upon students passing an examination in Russian and Russian literature." On the other hand, "Russian students at the Academy of Sciences are only required to have a knowledge of the Turkmen language if they intend to make a special study of Turkmen language and literature." There is no reason to suppose that the pattern is different in the other republics of Central Asia. *Central Asian Review*, vol. 1, no. 3 (1953), pp. 65-66.

with each other in Russian, even on occasions when, because of diverse ethnic origins, communication in Turki presents considerable difficulties.

It is as yet too early to estimate the effects of Soviet linguistic policy aimed at Russification through methods which are both negative (division of Muslim groups) and positive (the imposition of Russian through compulsion, linguistic infiltration, and career inducements). On the eve of World War II the Muslim rural masses seemed to have been quite unaffected by Soviet linguistic measures, and so were the poorer and less educated elements in the cities. These groups continued, as before, to communicate exclusively in their native dialects, being ignorant of Russian. Soviet policies did cause the numerous and growing Muslim intelligentsia to acquire a working knowledge of Russian; but instead of becoming Russified these groups became bilingual, using Russian for the purposes of work, and Turki or Persian, as the case may be, for all other purposes. Of linguistic assimilation there does not seem the slightest evidence; on the contrary, all signs point to a remarkable ability of the local languages to survive in the face of strong external pressures.

[Part II of Richard Pipes' article will appear in the Summer issue of the JOURNAL. In it he discusses the ethnic identity of Central Asian Muslims, and the intelligentsia.]

## DEVELOPMENTS OF THE QUARTER: COMMENT AND CHRONOLOGY

### Iraqi-Turkish Pact

THE VIOLENT criticism which greeted the Pact of Mutual Cooperation signed by Turkey and Iraq on February 24<sup>1</sup> is indicative of the tenseness and uncertainty of relations among the countries of the Middle East. Treaty relations between Iraq and Turkey are not something new — they were both parties to the 4-power Sa'dabad Pact of 1937, and in 1947 Iraq (on the initiative of Nuri al-Sa'id, as in the case of the present agreement) concluded a bilateral treaty of friendship with Turkey which provided for mutual consultation on foreign affairs and cooperation in regional matters. Jordan followed suit in 1947 by signing both a treaty of friendship with Turkey and one of alliance and brotherhood with Iraq. These early postwar moves toward an alignment of the Hashemite states with Turkey were criticized by the other Arab governments as self-aggrandizement at the expense of the Arab League, but with none of the virulence that met the current reaffirmation of an Iraqi-Turkish community of interests.

The present mood is to be explained by the diplomatic evolution of the Middle East since 1947. In that year the United States began its active support of Turkey, gradually assuming over the years the dominant voice in shaping Western strategic policy toward the Middle East, with emphasis on the threat of Communism and Soviet expansion. In 1947-49 the Arab states suffered the defeat of Palestine, which profoundly affected their attitude toward the West, in particular the United States. At the same time, it brought about Arab solidarity in foreign affairs, expressed through the Arab bloc in the United Nations. It also brought about Arab neutralism in the Cold War, while subsequent attempts to win Arab cooperation merely resulted in the creation of a structure for joint Arab defense in isolation from the West. The continuing presence of Israel within

the Arab world embittered the issue of Arab federation, thus prolonging and shaping the rivalry between Egypt and Iraq for Arab leadership. The withdrawal of the British from Suez and the U.S.-sponsored shift, during the past year, to a strategy based on a "northern tier" of states stretching from Turkey to Pakistan have given this Iraqi-Egyptian rivalry a significance beyond personal jealousy and ambition, or even pan-Arab aspirations to unity.

Thus, it is not so much what the Iraqi-Turkish pact expressly provides as what it implies in the present situation that raised the wave of mutual incrimination. Whereas the pact of 1947 was little more than a declaration of attitude, the present pact foreshadows a supply of arms, an abandonment of neutralism and isolation in foreign affairs, and an extension of the regional structure of defense. Article I provides that the signatories will cooperate for their security and defense, and that "such measures as they agree to take to give effect to this cooperation may form the subject of special agreements with each other." Article II adds that these measures will be determined as soon as the pact is ratified (ratification by both parties took place on February 26). It is speculation as to what these measures may be that has given particular edge to the fears of the pact's opponents.

The pact also specifically provides for the entry of other parties: the members of the Arab League "or any other state actively concerned with the security and peace in this region and which is fully recognized by both of the High Contracting Parties." No mechanism is set up to determine whether an applicant for membership is "actively concerned with the security and peace in this region" (members of the Arab League are apparently exempted from this proviso), but presumably the Soviet Union is automatically excluded. Israel would be eligible only if fully recognized by Iraq.

It has been assumed that membership in the pact will be expanded as soon as Israel and the

<sup>1</sup> For text, see pp. 177-78.

Arab states have had an opportunity to adjust to the fact of its existence. A first logical move would be to tie it in with the already existing Turkish-Pakistani pact. The United States might then join, thus supplementing and rounding out its military agreements with Turkey and Pakistan; or if Arab feeling is still too sensitive to permit a direct political relationship with the United States, it might exert its influence indirectly through these two powers, limiting direct assistance to the supply of arms, as at present. Great Britain may likewise join the set-up, in conjunction with a revision of its treaty with Iraq.<sup>2</sup> The "northern tier" country which most obviously needs to be drawn into the defense arrangement is Iran. Tehran is eager for military support but is faced with direct Soviet pressure against any military alliance with a third power. Unlike Turkey, Iran is in treaty relations with the USSR which permit the Soviet Union to send troops into Iran if it believes that Iran is being used as a base for the development of armed forces with aggressive intentions toward the USSR.

Arab reaction to Iraq's move was most loudly voiced by Egypt. In the bitterness of Egyptian criticism one might detect a trace of sour grapes, for Egypt had forfeited an opportunity to lead the Arab states into the Middle East Defense Organization which was proposed in 1951. True, it was the pre-Revolution regime of Prime Minister Nahhas which had turned down the offer and then abrogated the Anglo-Egyptian treaty of 1936, but the government of Nagib and 'Abd al-Nasir had continued along the same line in building up the Arab Collective Security Pact and in getting British troops out of Suez. Once the Suez agreement had been signed in October 1954 there was some suggestion that Egypt might feel inclined to lead the Arab bloc into treaty relations with the West, but in the meantime strategic emphasis had shifted from Suez and Egypt found itself watching from the sideline.

To the element of jealousy and rivalry, however, must be added genuine fears for Arab security. Arab collective action had proved to be a weak reed on which to lean, yet in it lay

<sup>2</sup> On March 30 Britain announced the negotiation of a new mutual defense agreement with Iraq and adherence to the Iraqi-Turkish pact, effective April 5.

the Arabs' only basis for defense against possible Israeli expansion. No one knew quite what price Iraq had paid to join Turkey. It was accused of deserting the Arab cause by allying itself with the one Muslim country which fully recognizes Israel, and, by extension, with the United States, which has been Israel's chief supporter and in the minds of many Arab nationalists is even now trying to undermine Arab solidarity and freedom of action.

These accusations Iraq hotly denied. It pointed to the terms of the pact itself, which both in the preamble and in Article IV make it clear that in Iraq's view the Arab League Treaty of Joint Defense and Economic Cooperation does not limit its freedom to sign the present pact, and that the present pact does not contradict or derogate from any international obligations the signatories have assumed. Further than this, the Iraqi government, in explaining the purpose of the pact, has declared its belief that it defends Arab interests by promoting regional security. Prime Minister Nuri al-Sa'id could also point to his exchange of letters with Prime Minister Menderes of Turkey which accompanies the text and in which Iraq secured Turkey's cooperation in effecting the carrying out of the United Nations resolutions on Palestine. Iraq had not sold out to Turkey; on the contrary, it had won Turkish support for the Arab cause. In strengthening its relations with Turkey it was merely taking another step in the Arab-Turkish rapprochement which had been initiated by Egypt—a reference to Egypt's agreement that British troops would be permitted to return to Suez in case of an attack on Turkey as well as on one of the Arab states. In moving to defend its own independence and ensure its security, Iraq was in no way weakening the Arab world as a whole.

To counter Iraq's move, Egypt at once attempted to align the other Arab states on its side. Saudi Arabia, which has its own long-standing grievances with the Hashemites, was no problem; it was over Syria, traditionally pulled both east and west, that the struggle developed. Syrian pan-Arabists favor closer union with Iraq, in partial realization of the dream of a single Arab state; at the same time, however, their attitude toward Turkey is chilly because of the loss of the Sanjak of Alexan-

dretta in 1939 and Turkey's "desertion" of the East in favor of the West. The same group wishes the struggle with Israel prolonged, because Israel blocks complete fulfillment of the pan-Arab goal. For this, the unity of at least the states bounding Israel is essential. The balance therefore tipped toward Egypt as the champion of Arab resistance. But Turkey, to put pressure on Syria as well as in response to anti-Turkish pronouncements and demonstrations, charged Syrian planes with violating Turkish territory and was reported, near the end of March, to be maneuvering troops near the Syrian frontier. An Egyptian-Saudi Arabian-Syrian defense pact, agreed upon in principle early in March, was never concluded, and at the end of the month it was doubtful if it would take on either form or substance. Iraq was also now beginning to work on Syria, while Lebanon aspired to the role of mediator. Jordan, bound to Iraq and Turkey by dynastic and treaty ties, but with Palestine now dominant in its thinking, did not figure largely in the web of negotiations. At one point even Egypt seemed to be reconsidering its strategy — it intimated that it would join a broad regional defense scheme provided Israel surrendered the Negev, thereby providing Egypt with a land bridge to Jordan.

Israel's criticism of the Iraqi-Turkish pact was just as violent as Egypt's, but for different reasons. Egypt saw it as splitting the Arab League and therefore undermining Arab solidarity, hitherto based on antagonism to Israel and neutralism in the world conflict. Israel, on the other hand, saw it as a long-range potential gain in Arab strength. In isolation, the Arab states, even if united, would still be weak. But now Iraq would receive training and arms in cooperation with Turkey, and eventually with the U.S., Great Britain, and Pakistan. For the time being there might be disruption in the Arab ranks, but sooner or later the attraction of arms and international prestige would begin to work on the other Arab states and a new and much stronger grouping emerge. Moreover, Israel is not at all confident that Iraq's primary interest is security rather than a "second round," and would be even less confident should the pact be extended to include other

Arab states with which Israel shares a frontier.

An extension of the Iraqi-Turkish pact would mean the isolation, not of the Arabs, but of Israel. Hitherto Israel could hope that regional defense would be built on Turkey and itself as the two Middle Eastern powers strongest militarily and most friendly to the West. Zionists in the United States had loudly urged this course upon Washington, or failing that, a policy of no arms to the Arabs before they made peace with Israel — or at least on a basis of parity with Israel. But two factors worked against a strategy of defense based on Israel: first, it is geographically too small and difficult of access in time of war; and secondly, any such support of Israel would automatically deprive the West of the cooperation of the Arab world. The geographic expanse, location, oil resources, and manpower potential of the latter outweighed the present military efficiency and pro-Western inclinations of the former. Nor does the U.S. appear to regard as serious any Arab military threat to Israel.

In granting arms to a foreign country the United States exacts a guarantee that they will not be used for aggressive purposes or the settlement of private disputes. In the case of the Arab countries, it also attempts to reassure Israel by pointing to the tripartite guarantee (with Great Britain and France) of 1950 to "immediately take action," both within and outside of the United Nations, to prevent any violation of the frontiers and armistice lines surrounding Israel. But to Israel these guarantees are insufficient to compensate for a ring of well-armed, antagonistic neighbors.

The only way out of isolation is for Israel to make peace with the Arabs, and the price asked by each side is far higher — if one can say it has been stated at all — than the other is willing to pay. The only area in which there are hopeful signs for agreement is in the proposed plan for joint utilization of the waters of the Jordan valley. Mr. Eric Johnston returned from his third trip to the Middle East early in March expressing a good deal of optimism. Basic issues, such as the use of the Sea of Galilee for common storage and Israel's right to remove its portion of water from the Jordan valley to the coastal plain if it so

wished, seemed to be settled. There remained only a gap of some 5% in claims for a share in the water: Israel demanded 42% whereas the plan acceptable to the Arabs offered 37%. Unless some serious incident occurred to make further negotiation impossible, there was strong hope that this gap would be bridged.

## Trouble in the Gaza Strip

On the night of February 28, four days after the signing of the Iraqi-Turkish pact, Israeli armed forces raided Egyptian military installations on the outskirts of Gaza, killing 38 and wounding 31. Israeli casualties were 8 killed and 13 wounded.

Coming so soon after the announcement of the pact, in the midst of a diplomatic crisis among the Arab states, the raid tempted observers to look for broad strategic motivations. Some professed to believe that Israel hoped to provoke an Arab counterattack which would give it the excuse to fill out its borders, at least to the old frontiers of Palestine, before the Arabs could re-establish unity of action. Others saw in it a warning to Egypt not to push too far its attempts to form a Syrian-Egyptian-Saudi Arabian alliance directed against Israel. Still others saw the raid as provoked by Egypt to win Arab support. None of these hypotheses entirely fitted the situation, however. It was just as cogent to argue that the split in the Arab League offered Israel its first real opportunity to make headway toward a separate peace with Egypt, and that the last thing it should do at this juncture was to antagonize

Cairo. Likewise, early Israeli assertions that the raid into Gaza was really the aftermath of an Egyptian raid into Israel failed to stand up under investigation. The Security Council, after hearing General Burns' full report on the incident, unanimously voted censure of Israel on March 29.

The explanation for the raid was probably to be found within Israel and on the border itself. The Israeli government, since the raid on Kibya in October 1953, had been following a policy of periodic reprisal raids as the most effective means of reducing the infiltration of Arabs across its frontiers. The first raid on Kibya had shocked the Israeli public because of the large loss of civilian life, but there was no repudiation of the policy. The frontier on the Gaza strip had become increasingly restive as more and more Jewish settlements confronted it. A raid was what was needed to "settle" it. It would, moreover, be an answer to Israeli public pressure to do something; and it would renew confidence by again demonstrating the effectiveness and superiority of the Israeli army. The recent execution of two Jewish spies in Egypt and the detention of the Israeli vessel *Bat Galim* added to the conviction that Egypt needed a salutary lesson. The government had been losing popularity just when it needed to build it in preparation for the general election scheduled to take place in July. The return of Ben Gurion to the cabinet as Defense Minister on February 17 was one bid for wider support; the raid may well have been another.

## Chronology

DECEMBER 1, 1954—FEBRUARY 28, 1955

### Aden and Aden Protectorates

1955

Jan. 9: British Minister of State for Colonial Affairs Henry Hopkinson arrived in Western Aden Protectorate for talks with Arab tribal chiefs. He was received by the Awdhali Sultan.

Jan. 18: Shortly before leaving for Britain after a tour of 6 of the Aden Protectorates, Henry Hopkinson told newsmen that it was the earnest desire of the British government and the Aden govern-

ment to maintain the friendliest relations with Yemen and that they attached great importance to a "strict observance" of all agreements with that government.

Jan. 31: President Tito of Yugoslavia arrived in Aden for a short visit.

## Algeria

1954

Dec. 29: French troops and police arrested 200 suspected Arab terrorists in a 2-day mopping-up

operation in the mountains in the northwestern part of the country.

1955

Jan. 18: The Algerian Assembly convened in extraordinary session. Speaker Raymond Laquière read a letter from French Interior Minister Mitterrand promising that his reform plan would be submitted to the Assembly in time for consideration during its present session.

Jan. 26: Jacques Soustelle was appointed Governor General of Algeria.

Feb. 15: Governor General Jacques Soustelle arrived in Algiers to take up his duties.

## Arab League

(See also Pakistan)

1954

Dec. 9: The Political Committee concluded its meeting at Cairo and presented its resolutions to the League Council.

Dec. 11: The League Council began consideration of the proposals of the Political Committee, which included exploitation of oil and prevention of its being smuggled into Israel, the strengthening of the Collective Security Pact, Israel's diversion of Jordan waters, and the question of North Africa.

Dec. 16: A conference of Arab Foreign Ministers, supplementary to the League Political Committee and Council meetings, ended with tentative agreements for the evolution of a foreign policy toward the Western powers, including such matters as Iraq's intention to seek cancellation of the Anglo-Iraqi treaty.

1955

Jan. 16: Egypt called an emergency conference of Arab Prime Ministers and Foreign Ministers to discuss Iraq's decision to conclude an alliance with Turkey announced by a joint communiqué at Baghdad on Jan. 12.

The 9th session of the Cultural Committee was opened at Jidda by Amir Fahd, Saudi Minister of Education. Dr. Taha Husayn, Director of the League Cultural Department, presided. The teaching of Arabic in both Eastern and Western countries was one of the principal topics on the agenda.

Jan. 22: The emergency conference called by Egypt on Jan. 16 opened in Cairo with representatives of Egypt, Saudi Arabia, Jordan, Syria, and Lebanon in attendance. Iraqi Prime Minister Nuri al-Sa'id was unable to attend because of illness.

Jan. 24: Iraq's Deputy Prime Minister Ahmad Mukhtar Baban flew to Beirut to discuss with Lebanon's President Camille Chamoun Egypt's strong reaction to the proposed Iraqi-Turkish pact.

Jan. 25: Iraq's acting Foreign Minister Burhan al-Din Bashayyan and Dr. Fadil al-Jamali joined Deputy Prime Minister Baban in Beirut for further discussions with the Lebanese president.

President Chamoun met with the Egyptian Ambassador at Beirut.

Jan. 26: A 3-man Iraqi delegation, led by former Prime Minister Fadil al-Jamali, arrived in Cairo to attend the emergency session. Yemeni Prime Minister Amir Sayf al-Islam al-Hasan also arrived, while Libyan Ambassador Khalil Kallal was permitted to attend on behalf of his government.

Jan. 27: The Iraqi delegates held a private meeting with the Egyptian Prime Minister, Foreign Minister, and Minister of National Guidance.

Jan. 28: Libyan Prime Minister Mustafa bin Halim arrived in Cairo to participate in the emergency meeting.

Jan. 29: At the 12th meeting of the emergency conference a 5-man committee was appointed to draft a communiqué on results of the deliberations. The chief Iraqi delegate, Dr. al-Jamali, proposed that the communiqué should include a clause recognizing Iraq's right—as a sovereign power—to conclude military pacts outside the scope of the Arab Collective Security Pact. The Egyptian delegation rejected the Iraqi proposal and the meeting adjourned without action.

Jan. 30: The emergency conference decided to send to Baghdad a 4-man mission (Lebanese Prime Minister Sami al-Sulh, Egyptian Minister of National Guidance Salah Salim, Syrian Foreign Minister Faydi al-'Atasi, and Jordanian Foreign Minister Walid Salah) for discussions with Iraqi Prime Minister Nuri al-Sa'id. The conference was adjourned until Feb. 3.

Jan. 31: Lebanese Deputy Emile Bustani arrived in Baghdad with a special message from President Chamoun to King Faysal. He told newsmen that in his view the Iraqi-Turkish pact was a blow to Israel.

Feb. 2: Despite provisos that no signatory could secede from the Collective Security Pact until 10 years after its signature and that 12 months' notice was necessary for withdrawal, Egyptian Prime Minister Gamal 'Abd al-Nasir warned that Egypt would withdraw if Iraq persisted in signing the proposed pact with Turkey.

Feb. 3: The emergency conference resumed its sessions in Cairo.

Feb. 6: The emergency conference adjourned without reaching any decision.

Feb. 7: Egyptian Minister of National Guidance Salah Salim told a delegation of Lebanese journalists visiting Cairo that Egypt would secede from the Collective Security Pact the day Iraq signed the proposed pact with Turkey and would seek to conclude a new military alliance with "like-minded" Arab states opposed to foreign alliances.

Feb. 8: Saudi Arabian Prime Minister Amir Faysal told newsmen in Cairo that his government was in complete agreement with the Egyptian government on all matters of Arab and foreign policy.

Feb. 12: Addressing the Arab peoples from Mecca, King Su'ud set forth his determination to oppose

military alliances between the Arabs and foreign powers.

**Feb. 14:** Yemen's Foreign Minister Qadi Muhammad al-'Umari told newsmen in Cairo that his country was prepared to follow the example of Egypt and Saudi Arabia and withdraw from the Collective Security Pact if Iraq signed the proposed pact with Turkey.

**Feb. 20:** Egyptian Minister of National Guidance Salah Salim flew to Beirut with Prime Minister Nasir's reply to an invitation by President Chamoun that Nasir meet Prime Minister Nuri al-Sa'id of Iraq in Beirut to iron out Egyptian-Iraqi difficulties. Nasir replied that he would welcome a meeting with any Arab leader to discuss "unification of the Arabs."

**Feb. 22:** Syria's new Prime Minister Sabri al-'Asali announced that Syria would not join the Turkish-Iraqi pact.

**Feb. 28:** It was reported from Damascus that after several days of secret talks between Egypt's Minister of Guidance Salah Salim and Syrian leaders, the two countries had decided to sign an agreement for the setting up of a new Arab alliance, excluding Iraq.

## Cyprus

1954

**Dec. 15:** The UN Political and Security Committee voted 28-15-16 to postpone "for the time being" a consideration of the Greek proposal endorsing self-determination for Cyprus.

**Dec. 17:** The UN General Assembly by a vote of 50-8-8 approved the Committee decision of Dec. 15 regarding the Greek proposal for Cyprus.

## Egypt

(See also Arab League, Jordan, Palestine Problem)

1954

**Dec. 1:** Sudanese Prime Minister Isma'il al-Azhar conferred with Egyptian Prime Minister Gamal 'Abd al-Nasir.

**Dec. 4:** Seven Muslim Brotherhood leaders were condemned to death for complicity in the attempted assassination of the Prime Minister on Oct. 26. The sentence for Supreme Guide al-Hudaybi was later commuted to life at hard labor. Seven other leaders were sentenced to life imprisonment, 2 to imprisonment for 15 years, and 3 were acquitted. Three additional panels of the court were to begin trials of other Muslim Brethren arrested after the assassination attempt.

**Dec. 7:** The 6 Muslim Brotherhood leaders condemned to death on Dec. 4 were hanged at Cairo.

**Dec. 11:** The Supreme Military Tribunal began trial of 13 persons accused of spying for Israel. Two were to be tried in absentia, having escaped the country before the arrests took place.

**Dec. 20:** Prime Minister Nasir announced that his government would restore democratic constitutional life in Jan. 1956.

**Dec. 21:** Max Bennett, one of the 13 Israelis on trial for espionage, committed suicide in his cell at Cairo.

**Dec. 23:** Five members of the Muslim Brotherhood were sentenced to life terms for terrorist activities against the government; 35 others were given sentences of from 10 to 15 years; 45 others received 10-year suspended sentences.

1955

**Jan. 5:** Trial of 13 alleged spies for Israel ended at Cairo.

**Jan. 10:** Dr. Hasan Marai, Minister of Commerce, announced discovery of a potentially rich oil field near Wadi Firan on the Red Sea coast of the Sinai Peninsula.

**Jan. 27:** The Supreme Military Tribunal made public its sentences against 10 of the 13 Jews being tried for espionage: 2 were sentenced to death; 2 to hard labor for life; 2 to 15 years' hard labor; 2 to 7 years' hard labor; and 2 were acquitted.

**Jan. 31:** The 2 Jews condemned to death as spies for Israel were executed at Cairo.

**Feb. 16:** Indian Prime Minister Nehru left Cairo after 2 days of talks with Egyptian officials. Before his departure a joint communiqué was issued declaring identity of views of the two governments regarding international issues.

**Feb. 20:** British Foreign Secretary Sir Anthony Eden had a brief, informal meeting with Prime Minister Nasir when he stopped at Cairo on his way to the SEATO conference at Bangkok.

**Feb. 21:** King Husayn of Jordan arrived in Cairo for a 6-day visit.

**Feb. 27:** Henry A. Byroade arrived in Cairo to take up his duties as U.S. Ambassador.

## Ethiopia

1954

**Dec. 7:** Emperor Haile Selassie returned to Addis Ababa after a 2-month tour of Western Europe.

1955

**Jan. 4:** The British Foreign Office announced signature of an agreement by which certain areas near the southern border of the Somaliland Protectorate of Ethiopia under British administration would be returned to Ethiopian administration.

## India

(See also Egypt, Kashmir)

1954

**Dec. 7:** Six new Ministers assumed office, resulting in the following Cabinet (see also Jan. 10):

Pandit Jawaharlal Nehru — Prime Minister, Commonwealth Relations, Foreign Affairs, Defense

Govind Ballabh Pant—Without Portfolio  
 K. N. Katju—Home Affairs and States  
 Ajit Prasad Jain—Food and Agriculture  
 Maulana Abul Kalam Azad—Education  
 Chintaman D. Deshmukh—Finance  
 Lal Bahadur Shastri—Railways and Transport  
 Khandubhai Desai—Labor  
 Julzarilar Nanda—Planning, Irrigation & Power  
 Jagjivan Ram—Communications  
 K. C. Reddy—Production  
 Rajkumari Amrit Kaur—Health  
 T. T. Krishnamachari—Commerce & Industry  
 Swami Singh—Works, Housing & Supply  
 B. V. Keskar—Information & Broadcasting  
 C. C. Biswas—Law  
 Keshava Deva Malaviya—Natural Resources & Scientific Research  
 Mehr Chand Khanna—Rehabilitation

Dec. 10: The permanent secretary of the Congress Party's executive committee announced the election of Mr. Uchharangrai N. Dhebar to succeed Prime Minister Nehru as president of the Congress Party.

Dec. 17: Marshal Tito, president of Yugoslavia, was greeted by President Rajendra Prasad and Prime Minister Nehru when he arrived in New Delhi to begin a 4-week tour of India.

Dec. 22: The International Bank announced at Washington that it would lend \$10 million to the new Industrial Credit and Investment Corporation of India, Ltd.

Dec. 24: Leaders of the Congress, Praja Socialist, and Krishikar Lok (Farmers) parties signed an agreement at New Delhi to support each other's candidates in the February elections in Andhra state, and if successful to form a new united party to run the state government.

Ajoy Ghosh, general secretary of the Communist Party of India, appealed to all Communists and sympathizers to donate 1 day's pay to the Communist election fund for Andhra.

Dec. 30: The government announced a substantial liberalization of imports for the first 6 months of 1955.

1955  
 Jan. 6: The *Gazette of India* issued a notification that the former French establishments would henceforth be known as the State of Pondicherry.

Jan. 10: Govind Ballabh Pant, Minister Without Portfolio, assumed the Ministry of Home Affairs and States from Dr. K. N. Katju, who took over Defense, formerly held by Prime Minister Nehru.

Jan. 15: Prime Minister Nehru appealed to thousands at a harvest festival at Vijayavada to prevent Andhra from becoming the first Communist ruled state in India.

Jan. 17: The Congress Party's 60th annual conference opened at Madras.

Jan. 25: Pakistan's Governor General Ghulam Mohammed arrived in New Delhi at the invitation of President Prasad to assist in India's Independence Day celebrations.

Jan. 29: Prime Minister Nehru arrived in London to attend the Commonwealth Prime Ministers' conference.

Feb. 2: An agreement was signed with the Soviet Union, by which the latter would construct a 1-million-ton steel plant in central India, provided satisfactory plans were submitted within 9 months. The cost was estimated at \$91 million.

Feb. 8: The Socialist government of Travancore-Cochin was defeated on a vote of confidence on economic matters.

Feb. 11: Voting began in Andhra for a new state government. Elections were to continue through Feb. 27.

Feb. 12: The U.S. Atomic Energy Commission in Washington announced the sale of 10 tons of heavy water to India for use in research on peaceful applications of atomic energy.

Feb. 16: Sixteen persons were reported injured in clashes between Congress and Communist Party workers during the elections in Andhra.

## Iran

1954

Dec. 6: Shah Mohammad Reza and Queen Soraya arrived in New York for a 2-month unofficial visit in the U.S.

1955

Feb. 7: President Eisenhower nominated Julius C. Holmes to be U.S. Ambassador to Iran. He was to succeed Loy Henderson, who had been transferred to the Department of State.

Feb. 11: The Shah and Queen Soraya sailed from New York for a visit to England and Germany.

## Iraq

(See also Arab League)

1954

Dec. 13: Foreign Minister Musa al-Shabandar, attending the League meetings in Cairo, told pressmen that Iraq desired a new agreement with Britain similar to that signed by Britain and Egypt on Suez, i.e., in exchange for a treaty by which Britain maintained small air units in Iraq, he offered an arrangement by which British forces could re-enter Iraq in the event of Iran's being attacked.

Dec. 17: With expiry of the period during which newspapers could apply for new licenses, it was announced that 15 applications had been rejected.

Dec. 19: The first consignment of American military aid under the agreement of Apr. 25, 1954, arrived in Basra.

Dec. 21: Prime Minister Nuri al-Sa'id announced that agreement had been reached with the oil companies operating in Iraq to increase Iraq's

royalties for 1954 in accordance with the increased royalties of neighboring countries. He also stated that the Iraq Petroleum Company had agreed to divert the unused Kirkuk-Haifa pipeline to Sidon in Lebanon.

**Dec. 25:** The Council of Ministers upheld a decision by the Minister of Interior rejecting an application by Kamil al-Chadirchi to form a new political party under the name of the National Democratic Party.

#### 1955

**Jan. 3:** The Soviet Embassy was closed in response to the government's decision of Nov. 7 to close the Iraq embassy in Moscow.

**Jan. 6:** Turkey's Prime Minister Adnan Menderes arrived in Baghdad for an 8-day visit with Iraqi officials. He was accompanied by a large party, including Turkey's Foreign Minister Fuad Köprülü.

**Jan. 7:** The International Bank announced that Iraq had waived the remaining \$6.5 million of its 1950 Wadi Tharthar loan. This was made possible by increased income from oil royalties.

**Jan. 12:** Following talks with the visiting Turkish officials, a joint communiqué was issued stating that Iraq would conclude a military alliance with Turkey which other Middle East states would be invited to join.

**Jan. 14:** The Turkish Prime Minister and his party left Baghdad by air for Damascus and Beirut.

**Jan. 15:** The Chamber of Deputies approved the Arab Postal Union Agreement.

**Feb. 14:** King Husayn of Jordan arrived in Baghdad on a 3-day "private" visit.

**Feb. 24:** A 5-year defense pact with Turkey was signed at Baghdad. (For text, see page 177.)

**Feb. 26:** Parliament ratified the pact signed with Turkey on Feb. 24. The Chamber of Deputies vote was 116 to 4; the Senate, 26 to 1.

Prime Minister Nuri al-Sa'id called on the U.S., Britain, Iran, and Pakistan to join the Iraqi-Turkish pact.

## Israel

(See also Palestine Problem)

#### 1955

**Jan. 12:** In a Knesset debate, Prime Minister Moshe Sharett announced that an exploratory trade mission would leave for Communist China to look into the possibilities of a trade agreement.

**Jan. 17:** A no-confidence motion against the government, introduced by members of the Herut Party, was defeated 66 to 7.

**Jan. 24:** A law was passed setting elections to the Third Knesset for July 26, 1955.

**Feb. 17:** The resignation of Defense Minister Pinhas Lavron, reportedly submitted on Feb. 2, was accepted by Prime Minister Sharett. David Ben-Gurion, former Prime Minister, was appointed Minister of Defense in his stead.

**Feb. 21:** The appointment of Ben-Gurion as Minister of Defense was confirmed by the Knesset by a vote of 74 to 22.

## Jordan

(See also Arab League, Egypt, Palestine Problem)

#### 1954

**Dec. 8:** One thousand secondary school students paraded before the Egyptian Embassy at Amman protesting Egypt's hanging of 6 Muslim Brotherhood members convicted of plotting to overthrow the Egyptian government.

**Dec. 10:** A general strike took place in Amman in protest against Egypt's hanging of 6 members of the Muslim Brotherhood.

**Dec. 18:** King Husayn, accompanied by Prime Minister Tawfiq Abu al-Huda and Defense Minister Anwar Nasayab, left for London for talks with the British government on a possible revision of the Anglo-Jordanian Treaty of 1948.

**Dec. 22:** It was announced simultaneously in London and Amman that as a result of financial discussions between the two countries, Jordan would receive £2,500,000 in economic aid from Britain during 1955. Of this, £1,750,000 would be an interest-free loan to be spent on certain projects of Jordan's Five-Year Plan.

#### 1955

**Jan. 1:** Prime Minister al-Huda returned from London.

**Jan. 2:** It was announced at Amman that the British-Jerusalem Electric Company would turn over to Jordan its installations serving the Old City of Jerusalem.

**Jan. 3:** The Chamber of Deputies recommended that the government "study with sympathy" the demands of the Arab Women's Union in Jordan for political rights for women.

**Feb. 7:** King Husayn distributed 8,000 dunums of land in the Jordan valley to tribesmen who participated in the Arab Revolt led by his grandfather, Sharif Husayn.

**Feb. 10:** Speaking at a press conference, Prime Minister al-Huda announced that he had received a note from Britain embodying its viewpoint on the various points raised during the December talks in London. He said that Britain believed revision of the treaty should be considered only in the light of a defense system for the entire Middle East. His delegation had pointed out to the British the necessity for consulting the Arab League members regarding joint defense. Until this was done, Jordan would merely fulfill its commitments under the present treaty.

**Feb. 14:** King Husayn flew to Baghdad for a "private visit." It was believed that he would attempt to mediate tension between Egypt and Iraq.

**Feb. 16:** British Foreign Secretary Anthony Eden told the House of Commons that Britain would

grant a special subsidy of £350,000 for Jordan's National Guard, and that subject to parliamentary approval further support up to a maximum of £250,000 would be given for the following 4 years. This was to be in addition to the annual subsidy for the Arab Legion.

## Kashmir

1954

Dec. 6: The last 2 American observers on the UN cease-fire commission in Kashmir left for the U.S. Withdrawal of American observers had been demanded by Prime Minister Nehru after the U.S. decided to give military aid to Pakistan.

Dec. 25: Prime Minister Mohammed 'Ali sent a telegram to Prime Minister Nehru requesting that the Kashmir issue be discussed "exclusively" by the Prime Ministers, while other outstanding issues be settled by a joint steering committee.

Dec. 31: It was announced at Karachi that Prime Ministers Mohammed 'Ali and Jawaharlal Nehru would meet during March to discuss the Kashmir issue.

## Lebanon

(See also Arab League, Palestine Problem)

1954

Dec. 16: An agreement was signed with Turkey extending for an additional 2 years the provisions of the Lausanne Treaty of 1924, by which persons of Lebanese origin living in Turkey are able to claim Lebanese nationality if they wish.

Dec. 28: It was announced at Beirut that the Medrico Oil Company would resume operations in Lebanon, now that an agreement had been reached with the government on a price for products from the company's refinery at Sidon.

Dec. 30: The temporary economic agreement with Syria was extended for 3 months from Jan. 1, 1955.

1955

Jan. 2: The government announced that the number of governorates would be increased from 5 to 6; Aley is the principal town in the new governorate.

Jan. 8: An International Bank mission, which had been studying the Litani River project to provide water and electric power for south Lebanon, left for Washington.

Jan. 14: Turkish Prime Minister Adnan Menderes arrived in Beirut for talks with Lebanese leaders.

Jan. 18: President Eisenhower nominated Donald A. Heath to be U.S. Ambassador to Lebanon, to succeed Raymond A. Hare.

Jan. 25: Authorities at the American University of Beirut ordered the student organization Arwah al-Wuthqah to disband and dismissed 17 students for their connections with political demonstrations. Immediately 200 students went on a "sit-down" strike at the offices of the National Party in Beirut. Police and security men surrounded the

offices and kept the students inside for the night, making many arrests.

Jan. 27: Most of the students arrested by police on Jan. 25 were released; 2 of those dismissed at the American University on the same day were readmitted to classes.

Feb. 1: President Camille Chamoun inaugurated Lebanon's second oil refinery, located at Sidon and named the Mediterranean Refinery.

## Libya

(See also Arab League)

1954

Dec. 1: John Tappen, U.S. Ambassador, officially handed over 3,000 tons of wheat, a gift from the U.S. to victims of famine areas.

Dec. 5: It was announced that the Wali of Tripolitania, Sayyid Sidiq al-Muntasir, and the President of the Tripolitania Executive Council, Dr. Muhi al-Din Fekini, had been relieved of their posts, which were given to Dr. 'Abd al-Salam al-Busayri and Mahmud al-Bishti respectively.

Dec. 9: In the Speech from the Throne read by Prime Minister Bin Halim, the King reiterated Libya's demand for the withdrawal of the French garrison from the Fezzan.

Dec. 11: Al-Sharif Muhi al-Din al-Sanusi, nephew of the Queen, was sentenced to death by the Benghazi Criminal Court for the killing of Ibrahim al-Shalhi, Chief of the Royal Estates, on Oct. 5, 1954.

Dec. 12: It was announced that diplomatic representation with Turkey had been raised to Embassy status.

Dec. 19: Changes in several ministerial posts resulted in the following Cabinet:

Mustafa bin Halim — Prime Minister  
 'Abd al-Salam al-Busayri — Foreign Affairs  
 Ibrahim bin Sha'ban — Defense  
 Muhammad bin 'Uthman — Public Health  
 Dr. 'Ali Nur al-Din al-'Unayzi — Finance  
 'Abd al-Rahman al-Jalhud — Justice  
 Mustafa al-Sarraj — Education  
 'Ali al-Sahli — Communications  
 Salam al-Kadi — National Economy

Dec. 20: A gift from Turkey of 12 mortars and 6 field guns, together with ammunition, was handed over to Libya at a ceremony at Palace Square.

The Libyan Development and Stabilization Agency was instructed to establish an electric power station in Tripoli at a cost of £2,500,000.

Dec. 29: A delegation headed by Prime Minister bin Halim flew to Paris via London for talks with the French on the future of their garrison in the Fezzan.

1955

Jan. 6: The Prime Minister, returning from Paris, announced that an agreement had been reached regarding the future of the French garrison in

the Fezzan. Details of the agreement would be worked out in Tripoli.

Feb. 6: Al-Sharif Muhi al-Din al-Sanusi was hanged for the murder of the Chief of the Royal Estates on Oct. 5, 1954.

## Morocco

(See also Tunisia)

1954

Dec. 9: At the opening of a debate on North Africa in the French National Assembly, M. René Mayer attacked the policies of Premier Mendès-France and reaffirmed France's intention to remain in Morocco as well as in its other North African territories.

Twelve Asian and Arab countries submitted to the UN a resolution recommending that "an atmosphere conducive to peaceful settlement of the question be created in Morocco," and that negotiations take place between France and the "true representatives of the Moroccan people."

Dec. 10: In the continuing debate on North Africa, French Premier Mendès-France called attention to the decline in terrorism in Morocco and said political and social reforms were being prepared.

Dec. 17: The UN General Assembly approved a modification of the Arab-Asian resolution of Dec. 9. It "postponed" for the time being further consideration of the Moroccan question.

Dec. 22: A terrorist's bomb exploded in the European quarter of Casablanca, killing a nurse and wounding 6 other persons.

Dec. 27: A police inspector and 2 other persons were killed in Casablanca by terrorists.

1955

Jan. 2: Arab shopkeepers in Casablanca closed their shops after 2 traders (1 French and 1 Moroccan) were killed in terrorist attacks. A Moroccan policeman in Rabat was killed by a terrorist.

Jan. 4: Six persons convicted of terrorism were executed by a firing squad at Adir Prison, about 50 miles southwest of Casablanca.

Jan. 6: Three persons were killed and 18 wounded in renewed terrorist attacks in the vicinity of Casablanca.

Jan. 11: Terrorists shot and killed a British subject, Anthony Bonnet, who was employed at the American airbase 12 miles east of Casablanca.

Jan. 13: The French Minister for Moroccan and Tunisian Affairs, Christian Fouchet, received Resident General Lacoste as he arrived in Paris after failure of discussions among representative elements of the Moroccan population for a reform program. Nationalists remained adamant over the question of the return of the former Sultan.

Jan. 22: Eight persons were killed and 25 injured when a train was derailed at Meknes.

## Pakistan

(See also Kashmir)

1954

Dec. 6: The Chief Court of Sind Province began hearings on the legality of Governor General Ghulam Mohammed's dissolution of the Constituent Assembly on Oct. 24.

Dec. 12: Husseini Suhrawardy, leader of the Awami Muslim League, arrived in Karachi after a 6 months' stay in Europe.

Dec. 14: A conference composed of the Central Ministers, the 4 Provincial Governors, and 6 of the 10 Rulers of Princely States, voted to constitute West Pakistan into a single province. It was hoped that the merger would be accomplished in April.

Sixty-two delegates to an emergency conference of the Awami League voted "full powers" to Mr. Suhrawardy "to take any decisions for restoration of democracy in the country."

Dec. 15: Mr. Fazlul Huq, former Chief Minister of East Bengal, arrived in Karachi at the invitation of Prime Minister Mohammed 'Ali.

Dec. 19: Admiral Arthur W. Radford, Chairman of the U.S. Joint Chiefs of Staff, arrived in Karachi for talks with Pakistani officials.

Dec. 20: Mr. Suhrawardy was sworn in as Minister of Law. He stated that he would begin drafting a Constitution that would enable the government to prepare early elections.

Dec. 21: The Foreign Ministry announced that Pakistan had extended recognition to Communist-ruled North Vietnam and the independent states of Cambodia and Laos.

Dec. 25: Prime Minister Mohammed 'Ali left for Indonesia to attend a meeting of representatives of the Colombo Plan powers which was to adopt an agenda for the proposed April conference of African and Asian nations.

1955

Jan. 1: Import restrictions imposed in 1952 on a broad list of consumer and industrial items were lifted.

Jan. 3: Muslim youth leaders from 32 countries opened an International Assembly of Muslim Youth at Karachi.

Jan. 11: The first of 4 agreements by which the U.S. would grant Pakistan \$110 million in economic aid for the fiscal year ending June 30, 1955, was signed at Karachi.

Jan. 18: Three agreements were signed with the U.S., covering the remainder of the \$110 million in economic aid granted by the U.S.

Jan. 19: The Cabinet unanimously approved Pakistan's participation in the Southeast Asian defense alliance.

Jan. 20: Prime Minister Mohammed 'Ali arrived in London to attend the Commonwealth Prime Ministers' Conference.

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Jan. 23: The Prime Minister left London by air for New York and Canada.

Jan. 25: Governor General Ghulam Mohammed left for New Delhi on a 3-day visit celebrating India's Independence Day at the invitation of India's President Prasad.

Feb. 5: A parliamentary expert disclosed that a draft constitution very similar to that of the U.S. had been completed on Jan. 24. Cabinet members had been presenting it at various provincial capitals and it was hoped that it would be adopted before Aug. 14, the 8th anniversary of the founding of the state.

Feb. 8: The government confiscated 1,100,000 acres of cultivable land belonging to 124 of the wealthiest men in the country.

Feb. 9: The Provincial Court of Sind Province ruled illegal the Governor General's dismissal of the National Assembly on Oct. 24. The court also invalidated the appointment of 5 Cabinet ministers sworn in after the dismissal of the Assembly. Advocate General Fayyaz 'Ali declared that the government would appeal the decision to the Federal High Court.

Feb. 12: Despite the Governor General's dismissal of the Assembly, its president, Tamizuddin Khan, called a meeting for Mar. 7.

Feb. 18: The Federal High Court announced that it would hear the government's appeal against the decision of the Sind Provincial Court invalidating the Governor General's dismissal of the National Assembly. It also announced that the government's application for a stay order on the Sind Court ruling would be considered Feb. 22.

Turkey's President Celal Bayar arrived in Karachi for a 10-day state visit.

## Palestine Problem

1954

Dec. 7: The UN Security Council reopened debate, suspended in November, on Israel's charges that Egypt was restricting passage through the Suez Canal of ships trading with Israel.

1955

Jan. 1: Egypt released the 10 Israeli sailors seized on the Israeli ship *Bat Galim* on Sept. 28, 1954.

Jan. 14: Maj. Gen. E. L. M. Burns proposed that Israel and Syria divide the demilitarized zone lying between the two countries into administrative areas.

Jan. 18: Two Israeli tractor drivers were killed at Agur, 20 miles southwest of Jerusalem.

The Israeli Foreign Ministry, in a letter to General Burns, stated that the latter's suggestion to partition the demilitarized zone between Israel and Syria was unacceptable.

Israel lodged a complaint with the UN commission in Jerusalem that 2 Israeli farmers had been killed by Jordanians in the Jerusalem corridor.

Jan. 19: Israeli authorities reported finding the body of a Jordanian near El Kabu village after an Israeli patrol had opened fire upon hearing suspicious movements in the vicinity. Israel charged Jordan with a breach of the armistice agreement, saying the Jordanian was illegally in Israeli territory.

Jan. 23: Lt. Col. Charles Brewster, American chairman of the Israeli-Jordanian Mixed Armistice Commission, reported that Jordanian authorities had arrested 2 men for the murder of 2 Israelis on Jan. 18.

Jan. 25: An Israeli tractor driver and 2 armed Arabs were found dead in Israeli territory in the Negev, 4 miles from the armistice line. UN observers followed the tracks of 3 men from the scene to the border of the Gaza Strip.

Jan. 26: Eric Johnston arrived in Tel Aviv to resume negotiations regarding joint development by Israel and the Arab states of the Jordan River valley. He was also to visit the Arab capitals.

Feb. 16: It was reported from Damascus, where Eric Johnston was holding negotiations with Arab leaders, that Israel, Jordan, Syria, and Lebanon had agreed to the use of Lake Tiberias as the main water storage reservoir in the proposed Jordan Valley development plan. The chief remaining item of disagreement was the share of the water each state would get.

Feb. 20: Eric Johnston returned to Israel from Jordan.

Feb. 22: Egypt complained to the Joint Egyptian-Israeli Mixed Armistice Commission that an Israeli army unit had kept up mortar fire for a half-hour on an Egyptian army position near Rafah, causing serious injuries to 4 Egyptian soldiers.

Israel lodged a complaint with the Egyptian-Israeli Mixed Armistice Commission that an Egyptian army position had fired on a Israeli patrol with 3-inch mortars. No casualties were reported.

Feb. 25: Israel complained to the Egyptian-Israeli Mixed Armistice Commission that 3 men had crossed the boundary into Israel from Egyptian-controlled territory, had come 24 miles inside Israeli territory, and had killed an Israeli at Rehovot.

Feb. 28: Lt. Col. Nachman Karni of the Israeli army accused the Egyptian army of operating an extensive intelligence network in southern Israel. He said that 24 Egyptian agents were apprehended during 1954, 10 others had been killed, and 5 escaped.

Israeli armed forces of about half-battalion strength crossed the armistice lines at Gaza and destroyed the Gaza Garrison Headquarters of the Egyptian Army. Thirty-eight Egyptians were killed and 31 wounded. Israeli casualties were unknown.

## Saudi Arabia

(See also Arab League)

1954

Dec. 8: King Su'ud ordered the establishment of free ports for goods in transit at Dammam and Jidda.

Dec. 13: The Minister of Finance and National Economy announced that if no agreement was reached between the government and Aramco regarding modification of the Onassis tanker agreement by Jan. 15, 1955, the dispute would be referred to an arbitration commission.

Dec. 29: Radio Mecca announced that Prof. Charles de Visscher of Belgium, Dr. Mahmud Hasan of Pakistan, and Prof. Ernesto Dihigo of Cuba had accepted assignments on the al-Buraimi Arbitration Tribunal as the 3 neutral members. They were nominated by Shaykh Yusuf Yasin of Saudi Arabia and Sir Reader Bullard of Great Britain.

1955

Feb. 8: A Royal Decree was issued providing for the construction of an asphalt highway between Jidda and Dammam, via Mecca, Taif, Riyad, and al-Hasa.

A Royal Decree was issued authorizing the Minister of Finance and National Economy to mint 50 million riyals to back pilgrim receipts now in circulation.

Feb. 26: Radio Mecca broadcast the text of a Royal Decree providing for the establishment of a military academy at Riyad to be known as the King 'Abd al-'Aziz Royal Academy.

## Sudan

1954

Dec. 15: The Juba Supreme Court acquitted 4 persons who had been on trial for an attempt on the life of Prime Minister Isma'il al-Azhari on Oct. 23.

Dec. 18: Prime Minister al-Azhari and 2 other Cabinet members returned to Khartoum from a week's tour of Darfur Province.

Dec. 21: The Governor General's Commission approved the appointment of Judge Muhammad Ahmad Abu Rannat to the post of Chief Justice, effective July 1955.

Dec. 23: Three Ministers—Mirghani Hamza al-Balla, Khalafallah Khalid, and Ahmad Gali—were dismissed from the Cabinet.

Dec. 25: A reshuffled Cabinet was approved by the Governor General as follows:

Isma'il al-Azhari—Prime Minister, Interior, Defense

Hasan Awadallah—Agriculture

Mudathir al-Busi—Justice

Ibrahim al-Mufti—Mineral Wealth, Commerce & Supplies

Santino Deng Teng—Stores

Dak Dei—Mechanical Transport

Khadir Hamad—Irrigation

'Ali 'Abd al-Rahman al-Amin—Education

Yahya al-Fadli—Social Affairs  
Muhammad Nur al-Din—Works  
Hamad Tawfiq—Finance, Economy  
Mubarak Zarrug—Communications  
Muhammad Ahmad al-Maradi—Local Government

Bullen Alier deBior—Animal Husbandry  
Dr. Muhammad Amin al-Sayyid—Health

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Dec. 28: 'Ali al-Mirghani, leader of the Khatmiyah sect, who had been convalescing in Egypt, returned to the Sudan.

Dec. 29: The Cabinet approved all recommendations of the Sudanization Committee regarding the Railways and Posts and Telegraphs Administrations. The Minister of Communications was charged with putting them into effect.

Dec. 31: It was announced in London and Cairo that the resignation of Governor General Sir Robert Howe had been accepted, and that he would be succeeded by Sir Alexander Knox Helm early in 1955.

1955

Jan. 6: The secretariat of the new Republican Independence Party, under the leadership of the 3 ministers dismissed from the Cabinet on Dec. 23, issued a statement of its aims and principles, among which were the establishment of an independent Sudanese Republic and cooperation with Egypt on economic, cultural, and other questions in a way compatible with the sovereignty of both countries.

Jan. 18: Southern opposition members of Parliament met at Juba to discuss partitioning of the Sudan into North and South, and also the establishment of a Federal Government which would include North and South Sudan and Egypt.

Feb. 12: The second anniversary of the conclusion of the Anglo-Egyptian Sudanese Agreement was celebrated with prayers at the mosques and churches, and public parades and celebrations.

## Syria

(See also Arab League, Palestine Problem)

1954

Dec. 11: The Chamber of Deputies approved a law pardoning all those convicted of political crimes during the "unconstitutional" regime of General Shishakli.

1955

Jan. 6: A 22-man parliamentary committee was appointed to work out a new oil policy for the country.

Jan. 14: Turkish Prime Minister Adnan Menderes, enroute to Beirut from Baghdad, stopped in Damascus for a short talk with Prime Minister Faris al-Khuri. Following the meeting it was announced that Turkey and Syria had agreed to form a committee to study the question of property held by Turks in Syria and by Syrians in Turkey.

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Jan. 15: Demonstrations were staged in Aleppo protesting the visit of Turkish Prime Minister Menderes. Thirty-five persons were injured.

Jan. 16: Students tried to storm the main government building in Damascus demanding release of the Aleppo students who had been detained by police on Jan. 15.

Feb. 5: The Ministers of Public Health and Economy resigned from the Cabinet.

Feb. 7: Prime Minister Faris al-Khuri submitted the resignation of his Cabinet on grounds that it had lost its "coalition" character.

Feb. 10: President Hashim al-Atasi asked Faris al-Khuri to form another Cabinet, but the latter admitted defeat within 24 hours. Sabri al-'Asali, Secretary General of the Syrian National Party, was then assigned the task.

Feb. 13: Sabri al-'Asali announced the formation of a new Cabinet, composed of 3 political parties and 2 Independents, as follows:

Sabri al-'Asali — Prime Minister, acting Interior

Fakhr al-Kayali — National Economy

Khalid al-Azm — Foreign Affairs, acting Defense

Raif al-Mulki — Education

Leon Zamarya — Finance

'Abd al-Baki Nazam al-Din — Public Works

Hamad al-Khuja — Agriculture

Dr. Wahib al-Ghanim — Minister of State, acting Health

Dr. Ma'mun al-Kuzbari — Justice

Feb. 15: Tribal representatives, the Islamic Socialist bloc, and a number of Independents, totalling about 30 in all, formed a "United Constitutional Front" in the Chamber.

The High Court cancelled the membership of 4 deputies on charges of having contravened regulations during the October elections, bringing to 17 the number dismissed since the formation of the new Chamber.

Feb. 24: The government of Sabri al-'Asali won a vote of confidence by a vote of 66-53-2.

Feb. 25: Elections were held in Latakia, Sweida, and the Ghuta section of Damascus to elect deputies for the seats declared vacant by court order. Former incumbents were returned except for the Ghuta section of Damascus.

Feb. 26: Egypt's Salah Salim arrived in Damascus for a 5-day visit.

## Tunisia

1954

Dec. 10: The Residency at Tunis announced that over 2,500 fellaghas had obtained safe-conduct certificates in return for surrendering their arms to French and Tunisian authorities in accordance with the peace offer of Nov. 22.

Dec. 14: Several explosions caused property damage in the Tunis area. Special security measures were enforced and an enquiry was ordered.

Dec. 17: The UN General Assembly voted to postpone "for the time being" a discussion of the difficulties between France and Tunisia.

1955

Jan. 3: Salah bin Yussef, secretary general of the Tunisian Neo-Destour Party, stated at Geneva, Switzerland, that 5 months of negotiations over the form of autonomy to be given Tunisia had shown that the government of Mendès-France was determined to "perpetuate the colonial regime in Tunisia." In addition to insisting on immediate transfer of the police, schools, and courts to Tunisian control, he called for the establishment of a Tunisian national army and diplomatic service.

Jan. 4: Negotiations regarding autonomy were resumed at Paris.

Jan. 14: Prime Minister Tahar bin Ammar held a Cabinet meeting to discuss ways of ending the impasse in the talks with French leaders regarding Tunisian autonomy.

Jan. 24: It was announced at Paris that agreement on 18 of 20 points had been reached in a 9-hour session on autonomy.

Feb. 3: René Mayer, member of Mendès-France's Radical party, joined the opposition in the French Parliament in attacking the Premier's North African policy.

Feb. 5: French Premier Mendès-France was defeated in a vote of confidence, ostensibly on his North African policy.

Feb. 8: Resident General Pierre Georges de Latour flew to Paris to seek emergency relief for Tunisia to avert a threat of famine caused by drought.

Feb. 28: Edgar Faure, new French Premier, called for resumption of negotiations with the Tunisian government on proposed internal autonomy for the protectorate.

## Turkey

(See also Arab League, Iraq, Pakistan)

1954

Dec. 6: Minister of Industries Fethi Çelikbaş resigned from the Cabinet because of differences with Prime Minister Adnan Menderes over economic policy. Samet Ağaoğlu was named to succeed him.

Dec. 13: Sugar rationing was imposed in Istanbul to conserve short supplies and prevent hoarding.

Dec. 21: An agreement was initiated with West Germany by which the latter would grant Turkey a further credit of DM 225 million (\$45,250,000) for exports to Turkey.

Dec. 27: In a policy statement Prime Minister Menderes in effect rejected Egypt's efforts to persuade Turkey to join a regional alliance based on the Arab Collective Security Pact. He urged instead that the Arab states adhere to the Western defense system.

Dec. 28: Trial began at Izmir of 556 dock union members who staged a walkout in July 1954.

They were charged with attempting to exert pressure on port authorities for higher wages and better working conditions.

1955

Jan. 6: Prime Minister Menderes and an official party of 20 left for Baghdad for talks with Iraqi officials. They also planned to visit Lebanon and Syria before returning.

Jan. 18: The Prime Minister and his party arrived in Istanbul from Beirut.

Jan. 27: It was announced that Yugoslavia had halted all exports to Turkey.

Jan. 30: Prime Minister Menderes and Foreign Minister Fuad Köprülü arrived in Rome for discussions regarding Italian participation in the Balkan alliance and Turkish cooperation in the Western European union.

Feb. 2: A joint Turkish-Italian communique issued at Rome declared that the 2 countries had dis-

cussed means of strengthening NATO in economic, social, and military fields.

Feb. 18: President Celal Bayar flew to Karachi for a 10-day state visit.

Feb. 24: Prime Minister Adnan Menderes and Prime Minister Nuri al-Sa'id of Iraq signed a Turkish-Iraqi defense pact at Baghdad. (For text, see page 177.)

Feb. 26: The Grand National Assembly ratified the defense pact signed with Iraq on Feb. 24.

Feb. 27: The Foreign Ministers of Greece and Yugoslavia arrived in Ankara for talks with Foreign Minister Köprülü. It was believed that the talks would revolve around the political and economic aspects of the 3-nation alliance, including the setting up of a consultative assembly.

## Yemen

(See Aden, Arab League)

# DOCUMENT

## Pact of Mutual Co-operation between Iraq and Turkey

WHEREAS the friendly and brotherly relations existing between Iraq and Turkey are in constant progress, and in order to complement the contents of the Treaty of friendship and good neighbourhood concluded between His Majesty the King of Iraq and His Excellency The President of the Turkish Republic signed in Ankara on the 29th of March, 1946, which recognized the fact that peace and security between the two countries is an integral part of the peace and security of all the Nations of the world and in particular the Nations of the Middle East, and that it is the basis for their foreign policies;

Whereas Article 11 of the Treaty of Joint Defence and Economic Co-operation between the Arab League states provides that no provision of that Treaty shall in any way affect, or is designed to affect any of the rights and obligations accruing to the contracting parties from the United Nations Charter;

And having realised the great responsibilities borne by them in their capacity as members of the United Nations concerned with the maintenance of peace and security in the Middle East region which necessitate taking the required measures in accordance with Article 51 of the United Nations Charter;

They have been fully convinced of the necessity of concluding a pact fulfilling these aims and for that purpose have appointed as their Plenipotentiaries:

His Majesty King Faisal II  
King of Iraq

His Excellency Al Farik Nuri As-Said  
Prime Minister  
His Excellency Burhanuddin Bash-Ayan  
Acting Minister for Foreign Affairs

His Excellency Celal Bayar  
President of the Turkish Republic  
His Excellency Adnan Menderes  
Prime Minister  
His Excellency Professor Fuat Köprülü  
Minister for Foreign Affairs

who having communicated their full powers, found to be in good and due form, have agreed as follows:

### Article I

Consistent with Article 51 of the United Nations Charter the High Contracting Parties will co-operate for their security and defence. Such measures as they agree to take to give effect to this co-operation may form the subject of special agreements with each other.

### Article II

In order to ensure the realisation and effect application of the co-operation provided for in Article I above, the competent authorities of the High Contracting Parties will determine the measures to be taken as soon as the present Pact enters into force. These measures will become operative as soon as they have been approved by the Governments of the High Contracting Parties.

### Article III

The High Contracting Parties undertake to refrain from any interference whatsoever in each other's internal affairs. They will settle any dispute between themselves in a peaceful way in accordance with the United Nations Charter.

### Article IV

The High Contracting Parties declare that the dispositions of the present Pact are not in contradiction with any of the international obligations contracted by either of them with any third state or states. They do not derogate from, and cannot be interpreted as derogating from, the said international obligations. The High Contracting Parties undertake not to enter into any international obligation incompatible with the present Pact.

### Article V

This Pact shall be open for accession to any member of the Arab League or any other state actively concerned with the security and peace in this region and which is fully recognized by both of the High Contracting Parties. Acce-

sion shall come into force from the date of which the instrument of accession of the state concerned is deposited with the Ministry of Foreign Affairs of Iraq.

Any acceding State Party to the present Pact may conclude special agreements, in accordance with Article I, with one or more states parties to the present Pact. The competent authority of any acceding State may determine measures in accordance with Article 2. These measures will become operative as soon as they have been approved by the Governments of the Parties concerned.

### Article VI

A Permanent Council at Ministerial level will be set up to function within the framework of the purposes of this Pact when at least four Powers become parties to the Pact.

The Council will draw up its own rules of procedure.

### Article VII

This Pact remains in force for a period of five years renewable for other five year periods. Any Contracting Party may withdraw from the Pact by notifying the other Parties in writing of its desire to do so, six months before the expiration of any of the above-mentioned periods, in which case the Pact remains valid for the other Parties.

### Article VIII

This Pact shall be ratified by the Contracting Parties and ratifications shall be exchanged at Ankara as soon as possible. Thereafter it shall come into force from the date of the exchange of ratifications.

IN WITNESS whereof, the said Plenipotentiaries have signed the present Pact in Arabic, Turkish and English all three texts being equally authentic except in the case of doubt when the English text shall prevail.

DONE in duplicate at Baghdad this second day of Rajab 1374 Hijri corresponding to the twenty-fourth day of February 1955.

(Signed) Nuri As-Said  
For His Majesty The King of  
Iraq

(Signed) Burhanuddin Bash-Ayan  
For His Majesty The King of  
Iraq

(Signed) Adnan Menderes  
For the President of the  
Turkish Republic

(Signed) Fuat Köprülü  
For the President of the  
Turkish Republic

Baghdad, 24th February, 1955  
Excellency:

In connection with the Pact signed by us today, I have the honour to place on record our understanding that this Pact will enable our two countries to co-operate in resisting any aggression directed against either of them and that in order to ensure the maintenance of peace and security in the Middle East region, we have agreed to work in close co-operation for effecting the carrying out of the United Nations resolutions concerning Palestine.

Accept Excellency the assurances of my highest consideration.

(Signed) Nuri As-Said  
His Excellency Adnan Menderes  
Prime Minister of Turkey  
Baghdad

Baghdad, 24 February, 1955  
Excellency,

I have the honour to acknowledge receipt of Your Excellency's letter of to-day's date, which reads as follows:

[First paragraph of above letter quoted in full.]

I wish to confirm my agreement to the contents of the said letter.

Accept Excellency the assurances of my highest consideration.

(Signed) Adnan Menderes  
His Excellency Nuri As-Said  
Prime Minister of Iraq  
Baghdad

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# ECONOMIC REVIEW

## The Iraq Development Board: Administration and Program

*Stanley John Habermann*

IRAQ IS ON the threshold of an extensive program of economic development. Already, hopes and aspirations are running far ahead of planning and construction; these, of necessity, will be long and arduous, for physical progress will depend largely upon the existence of an internal stability which will make possible a balanced, continuing, and full scale program.

This development program has been made possible by the enormous increase in oil royalties accruing to the state. From ID 3.3 million<sup>1</sup> in 1949, annual income rose to almost ID 50 million in 1953. This increase was brought about by the completion of the 30-32-inch pipeline from Kirkuk field to Banias on the Mediterranean, the signing of the 50-50 profit-sharing agreement between the government and the Iraq Petroleum Company, and the opening of the Zubair field near Basra to commercial production in 1951. The quantities of crude which may be exported will be substantially increased if negotiations to divert the 12- and 16-inch pipelines (intended to debouch at Haifa) through Syria to a point on the southern coast of Lebanon are successful. Plans to increase exports from the Zubair field by increasing the loading facilities at Fao, so that tankers of 40 to 60 thousand tons may call there, are also being formulated. With these facilities developed, future exports of Iraqi crude will depend more on world marketing conditions than on the availability of supplies. Since the Iraq government has allocated 70%

of oil revenue to development, annual income to the Development Board will be more than ID 40 million by the end of 1955, when, according to the oil agreement, total annual oil income will be at least ID 60 million.

Iraq is a country in which not only capital is available but where natural conditions also are more favorable than those in any other Arab state. Already possessing potentially fertile land, now unused or partially used, it has enough water, if brought to the land, to increase cropped acreage by 75% in twenty-five years.<sup>2</sup> To accomplish this, the waters of its twin river system must be controlled, stored, and distributed, and the land adequately drained. This goal forms the core of Iraq's development program. In addition, it is undertaking a comprehensive program to establish industries, to improve land, water, and air communications, and to construct both public buildings and low-income homes.

### ADMINISTRATIVE ORGANIZATION

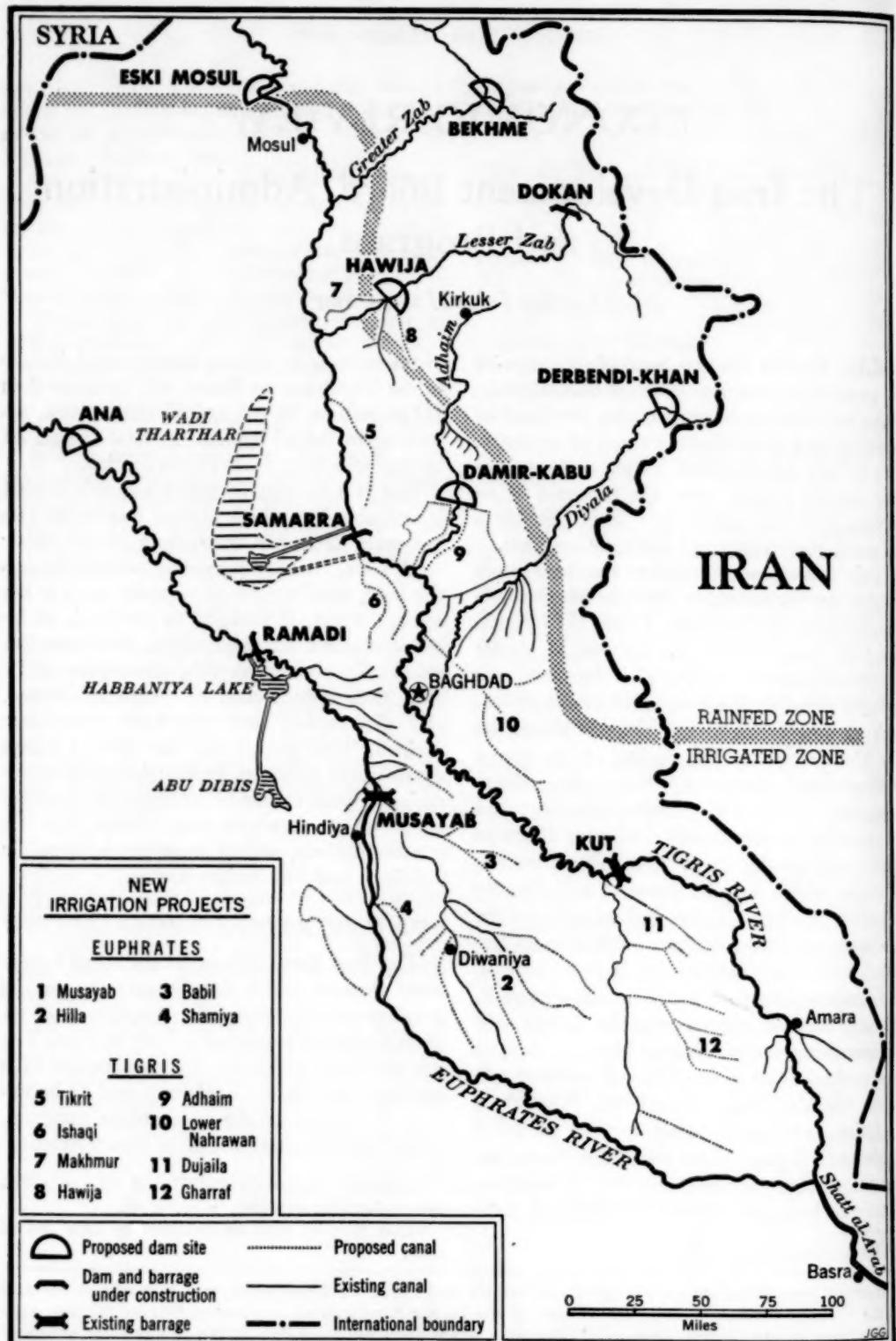
The Iraq Development Board is the instrument through which Iraq is carrying out its development program. The Board was set up as an 8-member autonomous body in 1950. The original law<sup>3</sup> called for the appointment of 6 executive members, of whom 3 had to be experts in a phase of the development program. The Prime Minister and the Finance Minister

<sup>1</sup> ID 1 (Iraq Dinar) = \$2.80.

<sup>2</sup> UNRWA Quarterly Bulletin of Economic Development, No. 11, July, 1954, p. 35.

<sup>3</sup> Law #23 of 1950 as amended by Law #6 of 1952.

STANLEY JOHN HABERMANN, a graduate of McGill and Columbia Universities, was formerly on the staff of the Foreign Production Division of one of the larger American oil companies. During the past year he has been in the Middle East on a fellowship grant from the Ford Foundation to study the effects of economic development in Iraq and other oil producing countries of the area. The Ford Foundation is not to be understood as approving, by virtue of its grant, any of the statements or views expressed in this article.



*Iraq Development Board Projects*

(From UNRWA Quarterly Bulletin of Economic Development, July 1954, p. 36)

sit on the Board as ex-officio members. In 1953, the Minister of the newly established Ministry of Development was made an ex-officio member of the Board,<sup>4</sup> and in June 1954, in order to increase the Board's flexibility, an additional executive member was named by governmental decree. Thus, as presently composed, the Board consists of 10: 3 ex-officio and 7 executive members. Executive members are appointed by the Council of Ministers and may not hold any other official position. All members of the Board have equal voting rights. The Board has two foreign members, of whom an American, Mr. Wesley Nelson, acts as expert for irrigation. A British member, Sir Eddington Miller, devoted his time to economics and finance, but owing to poor health recently resigned and has been replaced by Mr. M. G. Ionides, former Secretary of the British National Council of Building Material Producers and Director of Development in Jordan.

In spite of substantial accomplishment, the Board has been under attack from certain sections of the press and from individual politicians almost from its inception. Wild charges that the Board was the instrument of foreign powers and that its work was designed to provide foreign military bases in Iraq were followed by accusations of inefficiency and corruption. These cries have fallen upon ready ears among dissatisfied and subversive elements in the cities. In addition, these accusations were used to discredit the particular government in power at the time in the hope of bringing it down.

In one sense, the Board has been partially responsible for popular willingness to believe some of these charges. The major proportion of the Board's present program is devoted to long-range irrigation and flood control projects, including the erection of dams in parts of the country remote from the larger cities. It is thus difficult for the urban population to imagine what is being done and how the work of the Board will eventually benefit it. Yet the Board has made no serious effort to provide for adequate public relations, and even at present only a tiny staff with no regular budget appropriation is engaged in explaining the

Board's work. A first-rate public relations program is needed to bring the substantial accomplishments of the Board to the public: adequate releases to the press, lectures and slides, full use of audio-visual media to reach the illiterate sections of the population. Added to this, several short-term projects in the cities would do much to bring the Board closer to the urban population and at the same time help alleviate present unemployment and underemployment.

The specific criticism which brought about the modification of the administration of the development program in 1953 was that too much power was concentrated in the Board's hands. This charge was perhaps inevitable in a country where annual funds for development will soon surpass the total of all other government expenditure. Overlooked was the fact that the framers of the original development law had believed concentration of power to be essential and that this concept had been approved by experts as well as by the cabinet and Parliament of the day. Moreover, the elected representatives of the country had been assured a measure of control, since the Prime Minister and the Finance Minister were charter members of the Board. As a further check on the Board's work, a financial schedule of expenditures and any contemplated changes in the program had had to be presented to Parliament each year for approval. The revision of 1953 not only named the Minister of Development to the Board, thereby raising cabinet representation in that body to three, but also incorporated the Board's administrative arm in the new ministry and subjected all Iraqi personnel on the Board to civil service regulations.

The immediate result was a general lowering of salaries for Iraqi employees, a change in working conditions, and a subsequent drop in morale. This was followed by the resignation of several key staff members, which in turn lowered the over-all efficiency of the organization. To a large degree, the law ran directly counter to the original concept of the Board as an independent body. It has increased the influence of politics, which the creation of the Board had hoped to reduce, and while dividing the administrative staff, has placed it on a par with other government departments and in some cases in open competition with them.

<sup>4</sup> Law #27 and Reg. No. 30 (1953).

### OPERATIONAL ORGANIZATION AND PROGRAM

The backbone of the Board's staff is the four technical sections, which are now responsible to the Minister of Development but serve both Board and Ministry. The First Technical Section looks after flood control, irrigation projects, water storage and disposal, and drainage. Its duties are to make recommendations on the order of priority of projects and the selection of consultants, and to work with the consultants on the presentation of proper specifications for a project so that tenders may be let and bids received from the contractors. In deciding upon a contractor, the Board is not obliged to accept the lowest bid but has generally followed this practice when the contractor has demonstrated his ability to carry out the project in accordance with the consultant's specifications. After the signing of the contract and during construction, the consultant is kept on in order to assist the technical section in its supervisory duties.

The trend has developed to utilize American and British consultants, while French and German contractors have submitted attractively low bids and have been awarded the larger contracts. It is estimated that some of these bids were submitted below cost; indeed, opinion is that the Société Anonyme Herson, a French company, will lose money in constructing the barrage across the Euphrates at Ramadi. This underbidding is attributed to subsidies supposedly awarded to the French and German companies by their respective governments. Another more obvious reason is the desire of these companies to enter the Iraq development program early. With administrative and technical offices established in Baghdad, experience gained in Iraq and equipment on hand, they have a distinct advantage in bidding for future contracts against companies from outside the country. The net gainer in this international bidding for contracts has been the Iraq government.

The present development program for Iraq envisages a total expenditure of ID 155.4 million during the 6-year period, 1951-57.<sup>5</sup> Of this amount, ID 53.4 million is budgeted for

the activities of the First Technical Section. The British firm of Balfour, Beatty and Company is building a diversion channel and dike, primarily for flood control, at Wadi Tharthar, northeast of Baghdad. When complete, it will be 42 miles long and connect the Tigris at Samarra, about 60 miles north of Baghdad, with the Wadi Tharthar depression. At Samarra itself, a barrage is being constructed by a German company, Ed Zublin, which will allow the diversion of water from the Tigris into the new channel. The contractors expect that work will have advanced sufficiently by spring 1956 to prevent the flooding of the river during that year. In 1950, the International Bank provided a loan of \$12.8 million to cover the foreign exchange portion of this project, but Iraq has recently cancelled \$6.5 million of it, as the country's present ample supply of foreign currency makes this remaining balance unnecessary.

At Ramadi, on the Euphrates west of Baghdad, a barrage is being constructed which will permit the entire flow of the Euphrates to be diverted into nearby Habbaniya Lake through a channel and regulator already completed. At the southern end of the lake there is an outlet channel and regulator which permit water to re-enter the river when needed downstream for irrigation. At the far side there is an escape channel which allows overflow during flood periods to drain into the depression of Abu Dibis. This escape channel has recently been enlarged to allow water to leave the lake at the same rate that it can enter from the Euphrates through the present diversion channel. Work to raise and strengthen the bunds around the lake is almost complete.

At Dokan, on the Lesser Zab, work has started on an arch-type dam which, when completed by the French contractor in 1958, will, along with the proposed barrage downstream at Hawija, provide water to irrigate an estimated 250,000 hectares of *miri sirf* (state-owned) land. Other proposed dams, for which contracts have not yet been signed, are the Bekhme dam on the Greater Zab, the Damir-Kabu dam on the Adhaim, the Derbendi Khan dam on the Diyala, the Eski Mosul dam on the upper Tigris, and the Ana dam on the upper Euphrates. It is estimated that if all of these

<sup>5</sup> Law #35 of 1951 as amended by Law #25 of 1952 (Schedule A). See note 8, p. 185.

works are constructed, along with complementary feeder canals and drainage works, nearly 1.8 million additional hectares (4,450,000 acres) can be brought under cultivation within a period of 25 years.<sup>6</sup> In the present 6-year program only the Derbendi Khan and either the Bekhme or Eski Mosul projects are included, along with the Tharthar, Habbaniya, and Dokan projects already under way.

The Second Technical Section is responsible for (1) land, sea, river, and air communications; (2) the construction and improvement of bridges; and (3) the erection of public buildings and living quarters for low and middle income workers. This section works in much the same way as the irrigation section described above, except that many of its smaller contracts for buildings are awarded to local firms.

The Board has undertaken an ambitious program to link the major cities of Iraq with hard surfaced roads and to build a complementary system of secondary feeder roads. Much of the work has already been started. Nine major bridges, 4 of which are now under construction, will be completed. In the field of air communications, the runways at the airport in Baghdad are being extended and modern electrical equipment will be installed. Almost ID 27 million has been set aside for all forms of communication during the 6-year period.

The part of the program which has advanced most rapidly (and almost according to plan) is the construction of public buildings — schools, clinics, hospitals — and low cost housing. This progress has been due partially to the shorter period of planning required in this field as compared to dam and factory construction, and to the availability of ample building supplies within the country. Also included in the building program is the construction of a new royal palace, a parliament building, and a museum. Over ID 18 million will be spent on this phase of the program.

Industry, electricity, and mining are the responsibility of the Third Technical Section, which as yet is quite small and has devoted much time to studying the feasibility of establishing certain industries in Iraq and their order of priority.

<sup>6</sup> UNRWA, *op. cit.*, p. 35.

Many of the industries contemplated are uneconomical in terms of current world prices — the sugar refinery planned for the Mosul area is a case in point. Others would require subsidies during the early stages of development if an undue burden is not to be placed on the consumer. In addition, losses in custom duties, upon which the government is presently dependent for a significant portion of its income, must be taken into consideration. On the other hand, the establishment of an industrial force would increase consumer potential and is an essential factor in Iraq's future economy. Also, with increased industry, Iraq would be less exposed to the damaging effects of world market fluctuations. These factors and others must be considered in planning for Iraq and much study is required before the Third Section increases its present undertakings.

The Fourth Technical Section is responsible for agricultural development, forestry, and artesian wells. Its role in the development of new lands as they become available and the improvement of lands which are presently cultivated will become increasingly important as the development program picks up speed. At the present time, much of the program for which this section is responsible has been delegated to the Ministry of Agriculture for implementation with funds provided by the Board. A certain amount of supervisory authority over funds advanced to the Ministry of Agriculture remains with this section, as does responsibility for the smaller of two programs of water well drilling.

The survey by the International Bank (1951)<sup>7</sup> emphasized the need for adequate land reclamation. Over ID 23 million is included in the present program under this heading, but only ID 12.7 million is actually allocated for this purpose, the remainder being used for miscellaneous projects. The Latifya canal has been extended and 6,250 hectares (app. 15,500 acres) of land distributed to small holders. A contract has been let to an American company to bore 50 wells and install the necessary pumps in northeastern Iraq. Another contract for 150 wells scattered through-

<sup>7</sup> International Bank of Reconstruction and Development, *The Economic Development of Iraq* (Washington, 1952).

out the country has recently been awarded. Work has also started on an afforestation program in the Salahadin and the Suwara-Toka tourist areas.

### NEED FOR ADMINISTRATIVE REFORM

Supplementary to these four sections of the Board (since the revision of 1953) are the seven departments of the Ministry of Development: (1) Administration; (2) Accounts; (3) Legal Affairs; (4) a Special Bureau, which acts as watch dog for the Minister; (5) an Economic Adviser, whose function will be filled by Lord Salter of Britain; (6) a Presidency for the development of *miri sirf* (state) lands; and (7) a Directorate-General of Summer Resorts. The Director-Generals of these departments and the heads of the technical sections are each responsible to the Minister, and as such are on an equal footing. Thus, the four technical sections, on which falls the burden of planning projects, evaluating consultants, recommending contractors, and supervising their work, are not served by the Directorates of Administration, Accounts, and Legal Affairs, but must request from equals that the ordinary service functions be carried out. In attempting to carry forward their plans, the technical section heads are frequently frustrated, as differences in opinion between them and the Director-Generals must be referred to the Minister. In the light of the Minister's present extensive duties under the law, this additional burden can be time consuming and frequently leads to awkward delays.

Some concern has been voiced lest the technical sections of the Ministry of Development duplicate departments in the ordinary government ministries. Such duplication exists to some extent, and in many cases the technical section must work in close cooperation with its governmental counterpart. A good deal of Board work, particularly on the smaller projects, is delegated to the regular ministries, to which funds are supplied by the Board though the Ministry of Finance. Unfortunately, proper supervision of funds so delegated for specific projects has not always been forthcoming, and

much has depended on the personal relationship between the Board technician and those carrying out similar functions in the government departments. The absence of clear-cut administrative lines has led to the charge that the Board represents a government within a government.

The duplication of established government departments, difficulties in the internal administration of the Ministry of Development itself, and the dual nature of the Board-Ministry all indicate a number of suggestions for administrative reform. The final answer might lie in the complete separation of the functions of planning and finance on the one hand from execution on the other. The Board would be maintained as a separate entity to which petroleum revenues accrue, and its membership strengthened by individuals with adequate technical knowledge as well as an understanding of economic development and its accompanying economic and social effects. The entire responsibility for planning and finance would remain with the Board. To assist the Board in these functions, no separate ministry is required; but instead, a small, highly competent staff of Iraqis and foreigners to aid in planning and supervising the execution of all projects, which would then be carried out by the ordinary government ministries and their departments. The technical staff of the Board would also be available to the ministries for technical consultation and advice before and during construction. In addition to its technical staff, the Board would require a staff of accountants to keep a constant check on work carried out according to the program by the ministries or their contractors.

Under such an administration the Board would be free to devote adequate time to the development of a long range plan, the study of the economic consequences of the plan, and the establishment of a well thought out system of priorities among the various projects. In its role as banker the Board would have the necessary means to bring these plans to fruition. A third function of the Board would be to develop an adequate program of public relations in order to bring to the people the story of the Board's achievement and Iraq's expectations for the future.

### FUTURE DIRECTIONS

When the original 6-year plan was drawn up and approved by Parliament in 1951, it was no more than a series of projects. Since the country was impatient for the program to get under way and the oil revenues to be used, there was not time to wait until a major plan was developed. Certain prior studies were utilized, notably the post-war report of the Haigh Irrigation Commission. The International Bank survey of 1951 dealt extensively with Iraq's development potentiality and assessed the 6-year plan. It was an extremely useful analysis but not a substitute for a comprehensive plan, nor was it intended to be. Today, the only legal program for the Board is still the rule-of-thumb list of projects and estimate of expenditures passed by the Iraq Parliament over three years ago. Many studies have since been made which show that the present program is badly in need of revision; for example, in some cases cost estimates based on the Haigh report for dams and irrigation projects cover as little as 10% of the presently anticipated costs. Thus far, this has not caused any serious problem, since actual expenditures have fallen well below those anticipated in the program, thanks to the slowness of some projects to get started. At the present time, a joint parliamentary committee is discussing with the Board the revision of the 6-year plan, and it is expected that a bill will soon be presented to Parliament asking for an increase of expenditures of more than 80 percent over those anticipated under the present plan. This increase represents the most recent cost estimates of projects already approved by Parliament as well as of several new projects. Since the parliamentary committee has participated in the discussions from the beginning, early approval of the revisions is expected.<sup>8</sup>

As the Iraq development program progresses, the effects of its expenditures and the results of its projects will react increasingly on the

national economy. While a good deal of Board money is spent abroad, a fair share finds its way directly into the national economy in the form of contractors' fees, expenditures for the purchase of local supplies, and workers' salaries. This rise in national income, combined with other factors, has already caused a general price rise in the towns and a great increase in Iraq's imports from abroad. Thus far, inflation has not occurred to any degree, thanks to the availability of goods from abroad, which has acted as a kind of safety valve. However, if the development program is to be a success, it is imperative that some of the domestic savings which are currently being spent on imports be directed toward varied productive enterprises within the country. The greatest drawback to varied productive investment is, however, the unwillingness of investors to direct capital toward long maturing projects in lieu of the traditional investment in land and buildings.

Government development can tackle such large and serious problems in Iraq as flood control; it can provide the country with an adequate system of transportation in order to facilitate the movement of people and goods throughout the land; it can, through education and public health programs, help create more efficient human beings in terms of instruction and health, who in turn will be able to make greater contributions to the economic and political development of the nation. However, it cannot create the institutions and the state of mind necessary to make development self sustaining and creative. For this, the will to develop, the habit of new investment, the desire to improve one's land, and confidence in the currency and the law are required.

Much thought and study is necessary to forecast the economic and social effects of development and to devise means to facilitate the gradual readjustment of an entire society. It may soon be necessary to take such specific measures as the allocation of scarce materials to those projects which will have the most effect in adding to the snowballing development process, while at the same time keeping the prices for these materials down. For this, an adequate system of material priorities should be established and periodically revised. In the

<sup>8</sup> A revised 5-year economic development plan, calling for a total expenditure of ID 303 million (app. \$850 million), was submitted to Parliament on February 16, 1955. On March 24 the government signed an agreement with the oil companies operating in Iraq which will bring it an estimated \$200 million in 1955 and \$280 million by 1958. (Ed.)

same way competition for scarce skilled labor should be avoided and provisions made to prevent wages from rising too rapidly. Additional study is also required to establish the proper order of priorities among the various projects in order that they might complement each other during construction and thereafter.

To assist domestic savings in finding their way toward local, productive enterprise, the Industrial Bank, which at the present time has a limited capitalization, might expand its activity, making use of Board funds in order that individuals with worthwhile schemes but insufficient capital may receive loans. Each proposed business venture must continue to be carefully screened in terms of its economic feasibility and the part it can play in the overall development program and capital made available accordingly.

In the agricultural development of the country the Board, its consultants, and contractors are bringing increasingly large tracts of land under cultivation. It is the intention of the government to continue to divide *miri sirf* lands into family plots for distribution. At present, the multiple skills required of the farmer-proprietor are not widespread among the population. While the tenant farmers know how to till the land following traditional methods, the additional work of selecting seed,

crop rotation, determining land to be left fallow, and marketing has been left to the landlord or more often his agent. In addition, the tradition of gradually building up a tract of land over a long period of time is not common since the tenant is frequently moved from one plot of land to another. A widespread system of fundamental education, agricultural instruction, credit institutions, and adequate legal protection in order to keep the new owners on the land must be brought into existence if a class of farmer-proprietors is to be established in Iraq.

While all of the above factors are not and cannot be the direct concern of the Development Board, they must be kept in mind constantly if development in the deepest sense is to be forthcoming in Iraq. Heretofore, too little time and study have been devoted to these factors in the rush to construct and to spend the revenues accruing to the Board. The time has never been more auspicious for the compilation and creation of a comprehensive development plan which, in scheduling the required projects, would at the same time adequately assess present conditions and attempt to forecast the future effects of Iraqi development. In this way, the outstanding accomplishments of the Iraq Development Board will bring maximum benefit to this richly endowed land.

## BOOK REVIEWS

### Syrian Arabic Studies

Charles A. Ferguson

FOR ONE WHO wishes to undertake the study of spoken Syrian Arabic, either as scientific linguistic research or for practical mastery, it is difficult to locate and evaluate the hundreds of books and articles that have been published on Syrian Arabic dialects. In addition, the studies in this field which have appeared in the last few years are widely scattered and have rarely been reviewed even in professional journals. The purpose of this bibliographical sketch is to give a selective listing, with brief evaluations, of useful works on Syrian Arabic published before World War II, and a more detailed description of those published since then. For the prewar period the emphasis will be chiefly on reliable linguistic studies, but for the contemporary period pedagogical works will be given equal consideration. The term "Syrian Arabic" will be used in this article to include any variety of Arabic spoken by the settled populations of the area formerly comprising Syria, Lebanon, Palestine, and Transjordan.

The works will be discussed under five headings: general and comparative studies; dictionaries; descriptive studies; textbooks; collections of texts. Studies which are primarily historical or are highly specialized have been omitted.

#### GENERAL AND COMPARATIVE STUDIES

For general description of the dialect area as a whole and classification of the various subdialects, the two most useful studies are still Bergsträsser's *Sprachatlas* (8)<sup>1</sup> and Can-

<sup>1</sup> The number in parentheses after the citation of a particular work refers to the full bibliographical listing at the end of this article, page 192.

tineau's brief article, "Quelques remarques sur les parlers de sédentaires . . ." (14)

Bergsträsser's atlas contains some 40 maps of the area with isoglosses showing the distribution of various linguistic features—phonological, morphological, syntactic, and lexical. It is based on all the work published up to the time of its compilation plus the investigations of Bergsträsser himself. It is remarkably well done and its flaws are either due to reliance on poor work done by Bergsträsser's predecessors or simply to lack of information for a given district.

Cantineau's article attempts a preliminary classification of the Arabic of the Syrian area and selects criteria to be used in delimiting several subdialects of Syrian "sedentary" Arabic. The classification is somewhat tentative because of the large gaps remaining where no reliable data are available.

It is worth noting that many Syrian dialect studies have titles which proclaim them to be general but are actually based on the speech of one small district in the area. For example, Driver's *Grammar* (20) is based on certain varieties of Palestinian speech (Jerusalem and some of the village dialects) and is quite unreliable when it refers to Syria or Lebanon, or even specifically to Damascus or Aleppo.

As more and more material becomes available a new, more inclusive and accurate general study must be attempted. Cantineau has taken steps in this direction in his *Horan study* (13)<sup>2</sup> and elsewhere; but it is to be hoped that in the next several years some one linguist or group of linguists can provide us with a satisfactory general treatment of the area.

<sup>2</sup> See especially "Conclusion," pp. 412-25.

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## DICTIONARIES

The largest and by far the best dictionary of Syrian Arabic is Barthélémy's *Dictionnaire* (4) which was begun in 1935 and still lacks one fascicle. The first three fascicles were published during the author's lifetime, and the fourth, edited by H. Fleisch, appeared in 1950. It is Arabic-French only. This dictionary is based primarily on the Arabic of Aleppo and is much less reliable for other varieties of Arabic in spite of the subtitle and specific references in the text. The dictionary uses the author's own very elaborate transcription, which is somewhat difficult to become accustomed to since it includes a number of very unusual and rarely used symbols. The dictionary is very comprehensive, however, and phrases, proverbs, and the like are frequently included under the entries.

There are two useful vocabularies for English speakers. One is an anonymous adaptation of Meyer's *Sprachführer* called simply *English-Arabic Conversational Dictionary* (21). It gives both "Syrian" and Egyptian equivalents, of which the Syrian seems to be some variety of Lebanese. It also contains many useful notes and a brief Arabic-English section. It is published in London as a pocket-size dictionary but it is much superior to the usual dictionaries of this kind. It is still in print and readily available, but unfortunately it is now far out of date especially for modern city life in the Arab world, since, for example, it is pre-independence and pre-automobile. Another useful vocabulary, also somewhat dated, is found in Crow's *Manual* (18). This book is of little use otherwise as a textbook, but the vocabulary is fairly extensive. The language is Lebanese Arabic of Shwayfat. The book in any case seems to be out of print now.

Bauer's *Wörterbuch* (6) is a very good vocabulary; it is based primarily but not exclusively on the Arabic of Jerusalem. It is carefully done and quite reliable, but much smaller in scope than Barthélémy's, and is only German-Arabic. One other lexical study should also be mentioned. It is Almqvist's *Beiträge* (2). This is a valuable contribution to Syrian Arabic lexicography but is of little general use; it is devoted chiefly to terms connected with

clothing and sewing. The dialect is that of Damascus.

Since the war only two new lexical studies have been published so far as I know. The small dictionary of Damascus Arabic (17) compiled by Copeland and Mahon and published privately by them is a very useful work, although fairly limited in scope; it excludes words of non-verbal roots and has no illustrative phrases. The other, Frayha's dictionary of non-Classical words current in spoken Lebanese Arabic (29), is very well done and quite reliable, but its usefulness for the general student of Syrian Arabic is severely limited by the exclusion of current words which happen to be Classical, and by the fact that the whole book is written in Classical Arabic, including the definitions of the words.

## DESCRIPTIVE STUDIES

Of the numerous articles and books published before the war describing or commenting on the Arabic of specific localities in the Syrian area, five are particularly good and still furnish the solid basis for modern studies. They are listed here in chronological order by author, date, and locality of the Arabic described; further comments are given below the list.

Bauer .....	1913	Jerusalem	( 5 )
Feghali .....	1919	Kfar 'Abida (Lebanon)	( 23 )
Bergsträsser .....	1924	Damascus	( 9 )
Driver .....	1925	Jerusalem	( 20 )
Cantineau .....	1934	Palmyra	( 14 )

Of these, Bergsträsser's study, which consists only of the phonology and a collection of texts, is the briefest, but it shows the highest degree of linguistic sophistication and the greatest precision in detail. Bauer's book presents two dialects simultaneously — that of the educated population of Jerusalem, and that of the peasants to the south, west, and north of Jerusalem. Material on the "peasant" dialect is always kept separate by marking it with a special sign. Driver's book contains much useful material, including a chapter on syntax, which is the only treatment of this important aspect of the language in these five studies.<sup>3</sup> Cantineau's

<sup>3</sup> But see Feghali's *Syntaxe* (24), discussed below.

book is particularly good in the amount of background information it provides about the history and present socio-economic organization of Palmyra and about the interesting linguistic situation of competing dialects within the town. Feghali's monograph has the benefit of being written by a native speaker of the dialect being described, and is of special interest because it describes a kind of Arabic different in many respects from that treated in the other five studies.

In addition to these basic works there are studies of varying size and quality on many points in the area, in some cases amounting only to a brief sketch. These studies are often of considerable value because they offer data on the Arabic of various localities not otherwise treated. The present bibliographical article is not the place for an exhaustive listing of these, but several of the more interesting ones are given below:

Cantineau .....	1938	Horan Druze	(12)
Christi .....	1901	Galilee	(16)
Mattsson .....	1910	Beirut, Bhamdun (Lebanon)	(39)
Pourrière .....	1901	Aleppo	(43)

Cantineau's study was a by-product of his work in the villages of the Horan discussed below (13). It provides a good, brief account of the dialect used by the Druzes in the Horan and Jabal al-Druz area. Christie's article consists of twelve brief texts from ten villages in central Galilee together with some grammatical observations and a description of the population, with a map. Although the work is not completely reliable, and in spite of the poor quality of the grammatical material, the study remains of value. Mattsson's monograph is a careful phonetic study of Lebanese Arabic, chiefly that of Bhamdun, and contains a number of acute observations. Father Pourrière's brief study was written in reply to a series of questions sent by George Kampffmeyer to the author, who was a native of Aleppo. Kampffmeyer added a short introduction and some bibliographical notices and explanations. The facts presented are reliable and the study is very useful, especially for lexical differences.

There is another book by Feghali deserving

special mention — his *Syntaxe* (24), which is the only full-length study known to me of the syntax of any Arabic dialect. It is not very well organized, but it offers a wealth of detailed information on the syntax of Lebanese Arabic, and is full of suggestive material for modern descriptive studies.

Since the war a number of additional descriptive studies have appeared, of which the most important are:

Cantineau .....	1946	The Horan (Syria)	(13)
Fleisch .....	1947-48	Zahle (Lebanon)	(28)
Blanc .....	1953	Druzes in Israel	(10)

Cantineau's study is outstanding. It presents data elicited from 92 villages in the Horan region of southern Syria. The material is well organized, the 60 maps are excellent, and the conclusions drawn from the data are important. This work is by far the most important study of Syrian Arabic.

Father Fleisch's study of Zahle Arabic is of considerable interest because it treats a locality not before studied which is completely blank on the Bergsträsser atlas. The feature of greatest interest from the theoretical linguistic point of view is the diphthongization in this dialect of two vowel phonemes before certain kinds of juncture. Although all Arabic dialects seem to show special vowel allophones before certain kinds of juncture, the phenomenon is particularly striking in Zahlawi Arabic and is documented elsewhere only for the Druze dialect described by Blanc.

Blanc's study is of special interest also for its fresh approach to some old problems. His treatment of the phonemic status of velarization, for example, is a valuable contribution to the understanding of the structure of Arabic. In general, this is the only extensive appearance in print of a predominantly "American" kind of linguistic description of Arabic.

An unpublished manuscript by Maston and Yorkey (38) attempts an analysis of the morphology and syntax of Beirut Arabic on the basis of the approach used by Fries in his *Structure of English*.<sup>4</sup>

<sup>4</sup> Charles C. Fries, *The Structure of English* (New York, 1953).

## TEXTBOOKS

A large number, certainly several hundred, manuals for the study of spoken Syrian Arabic were published in various languages prior to World War II. These vary greatly in size, accuracy, and method of presentation. Many are very bad, but most are useful at least to a limited extent. The six prewar textbooks listed below were selected either because they are widely used, are exceptionally good, or are readily available.

Harfouche . . . . .	3rd ed. 1914;	Lebanon	(31)
	6th ed. 1943		
Hassam . . . . .	5th ed. 1911	—	(32)
Lemée . . . . .	1938	Damascus	(35)
Nakhla . . . . .	1937-1938	Lebanon	(41)
O'Leary . . . . .	1925 (10th pr. 1951)	Syria, Egypt, (42)	
Seidel . . . . .	n.d. (1895- 1900?)	Iraq	
		Beirut	(46)

Harfouche's *Drogman arabe* is a traditional introductory textbook which has been widely recommended. It has gone through numerous editions; from the fourth (1923) on, Father E. Ley's name is added to the title page. Actually this little book (pocket size) is very carelessly printed and is not so good as several of the others. One valuable section of the book is the part (pp. 399-436) entitled "Arabismes et proverbes." Also, it is worth noting that the editions since 1923 are unchanged, and as a result much of the content is out of date.

Hassam's manual is in the Marlborough "Self-Taught" series. It is the poorest of the six textbooks listed. The Arabic in it is neither Classical nor colloquial, the sentences included in the conversations are completely unnatural, and the grammatical sketch is merely a condensed presentation of some of the traditional principles of Classical Arabic grammar. The book could hardly be used for serious study of Syrian Arabic either with a teacher or "self-taught." Finally, its reprintings (now the fifteenth) have not brought it up to date; for example, the monetary units given in it are still the Turkish ones which were in use in Syria before World War I.

Captain Lemée's book is a practical manual which could be used to advantage with a good teacher. The transcription used is unusual in

its choice of symbols but is practical and can be mastered easily. Considerable space is devoted to verbs forms, for which the author offers an original classification. There are a number of inaccuracies and misprints.

Father Nakhla's grammar is very good. It is well arranged, the language material is reliable, the forms are carefully described, the statements of usage are quite accurate, and the vocabulary is well chosen. It is probably the best printed textbook now available for Syrian Arabic. Although the language described is presented as "la langue parlée par la presque totalité des habitants du Liban et de la Syrie," the actual forms are a kind of generalized Lebanese, and the comments occasionally made about variations in pronunciation throughout the Syrian area are not always accurate.

O'Leary's manual, which has been reprinted numerous times and is probably the most widely available textbook in English, attempts to cover Syrian, Egyptian, and Iraqi dialects, and even has a note on Algerian Arabic as an appendix. It actually fails to represent any of these dialects accurately, has numerous errors of transcription and fact, and even changes its transcription system in the course of the book without explanation or apology. It is at any rate much superior to Hassam.

Seidel's manual is in the Hartleben series and is modelled on the author's manual of Egyptian Arabic. It is based on published studies and written inquiries to people in the area, but in spite of this second-hand nature of its data, it is a good book. There may be later editions I have not seen.

During the war and in the postwar period there has been great activity in the preparation of instructional materials for spoken Arabic dialects. Most of these materials, however, have been mimeographed or reproduced piece-meal by one process or another; very few have appeared as published books. The two chief centers of this activity have been the Foreign Service Institute<sup>5</sup> in Washington and the training divisions of the Arabian American Oil Company<sup>6</sup> and its affiliates. Courses in

<sup>5</sup> For some indication of the language activities of this institution, see *ETC.*, vol. 9 (1952), pp. 192-202.

<sup>6</sup> For several years the training school was at

Syrian Arabic have also been prepared under the auspices of the Iraq Petroleum Company, the Institute of Languages and Linguistics of Georgetown University in Washington, and other institutions. In addition to these materials, textbooks have also been produced by various individuals in America, France, and Lebanon. Textbooks of Syrian Arabic which have appeared since 1943 include those listed below in alphabetical order by author. Descriptive notes on some of them are given, and their availability is indicated in the full list of titles at the end of this article.

Akhal .....	1953	Lebanon	( 1)
d'Alvernys ...	1950	Lebanon	( 3)
Ben Zeev ....	1949, 1951	Palestine	( 7)
Cantineau ....	1953	Damascus	(15)
Ferguson ....	1947-1948	Lebanon	(26)
Ferguson ....	1949	Damascus	(27)
Frayha .....	1953	Ras el-Matin (Lebanon)	(30)
Kaplitzky .	1941-1944	Palestine	(33)
Lator .....	1953	Lebanon	(34)
Rabin .....	1940	"Cities of Syria and Palestine"	(40)
Rice .....	1953	Jerusalem	(44)
Sommerville ..	1950-1952	Lebanon	(47, 48)
Van Wagoner .	1953	Lebanon	(49)

These vary considerably in methods and content, but all present with some degree of reliability the actual spoken Arabic of the area. Those by Cantineau, Ferguson, Rice, and Van Wagoner employ transcriptions in Roman letters based explicitly on a prior phonemic analysis of the particular dialect. The two in Hebrew, Ben Zeev and Kaplitzky, use Hebrew letters with diacritical marks. The others use Roman letters in various more or less systematic ways.

The best of these textbooks from the point of view of general pedagogical usefulness is undoubtedly that of Rice. It consists of thirty "Units" somewhat like those of the Spoken Language Series now published by Henry Holt

Riverhead, Long Island. It is now located on the outskirts of Sidon, Lebanon, as a function of Aramco Overseas, Inc., an affiliated company which also handles training for Tapline (Trans-Arabian Pipe Line, Inc.). Training and research work is also carried out at Dhahran and other stations. For an account of this research, see Charles D. Matthews, "Research in Saudi Arabia," *Muslim World*, vol. 44 (1954), pp. 110-25.

Co. Each Unit contains a set of "pattern sentences" to be memorized and a set of "structure sentences" to serve as a basis for grammatical drill. In addition to the Units proper there are an introduction on the sounds and a number of supplements discussing various features of the language. With some revision this could become a standard textbook for use wherever intensive teaching methods are employed for Syrian Arabic study.

Ferguson's *Spoken Lebanese Arabic* is a course based quite completely on the system used in the Holt series. It is a useful course, and was once reproduced for use at the Army Language School in Monterey. The *Spoken Damascus Arabic* is similar but more carefully done, and with a more elaborate grammatical apparatus than is found in any other of these textbooks.

The Aramco manual, which is copyrighted by Tapline and should be made more widely available, was devised for oil company employees and is very practical, with well chosen vocabulary items and simple grammatical explanations. It lacks a glossary. At present it consists of thirteen Units, but it is planned eventually to have twenty Units.

Rabin's manual is a very useful collection of conversations chiefly in a normalized "city Arabic" which represents no one locality, but with other varieties of Arabic occasionally represented; it contains also a brief grammatical sketch. Frayha's *Essentials* is devoted primarily to Classical Arabic but has a twenty-page section on colloquial, which sketches the structure of a strongly normalized Lebanese Arabic, and an English-Arabic vocabulary of this.

Turning to those in French, Lator's pamphlet is modeled on the "Assimil" method; it is probably the most attractively presented of the textbooks, and is going to be adapted for the use of English-speakers. Cantineau's manual is a very good textbook, designed for an elementary course at the university level; it contains some errors in the grammatical explanations and lacks a vocabulary.

#### COLLECTIONS OF TEXTS

Relatively little material has been published in colloquial Arabic since some form of Classical Arabic is almost universally used in writ-

ten works. A certain amount of poetry, songs, humorous anecdotes, and political cartoons, however, regularly appears in Syrian Arabic, and dramas and even short novels have been published in the dialect. This literature was treated in some detail by Lecerf<sup>7</sup> in 1932-33, but there is now a need for a new study bringing the situation up to date.

The books listed below are collections of texts published not primarily as works of literature but because of their linguistic, folkloric, or general ethnological interest. No attempt has been made to include all the articles in various journals giving brief individual texts or groups of texts, and I have deliberately excluded proverb collections, since these have been listed elsewhere.<sup>8</sup>

Dalman .....	Palestine folk poetry	1901	(19)
Littmann P.....	Jerusalem, folk poetry	1902	(37)
	Beirut		
Littmann T.....	Jerusalem folk tales	1905	(36)
Schmidt & Kahle. Bir Zet	folk tales	1918	(46)
	(Pal.)		
Saarisalo .....	Druzes folk songs	1932	(45)
Feghali .....	Lebanon misc. texts	1933	(25)
Feghali .....	Lebanon misc. texts	1935	(22)

<sup>7</sup> J. Lecerf, "Littérature dialectale et renaissance arabe moderne," *Bulletin d'Études Orientales*, vol. 2 (1932), pp. 179-258; vol. 3 (1933), pp. 43-175; also reproduced separately, Paris: Adrien Maisonneuve, 1933 (?).

<sup>8</sup> C. A. Ferguson and J. M. Echols, "Critical Bibliography of Spoken Arabic Proverb Literature," *Journal of American Folklore*, vol. 65 (1952), pp. 67-84. One important collection of Syrian proverbs which has appeared since this article is Anis Frayha, *Modern Lebanese Proverbs* (Beirut: American University of Beirut, 1953).

The two volumes of folk poetry are of value as pioneer ventures, and may still be consulted with benefit. The Schmidt and Kahle collection consists of 64 folktales gathered by Schmidt in the village of Bir Zet in 1910-1911. They were transcribed and translated in the first instance by Dschirius Jusif, a native of Bir Zet, and then the work was reviewed in detail by the two authors — Schmidt primarily for folkloric analysis of motifs, etc., and Kahle for linguistic analysis. Each of the two volumes has a glossary; Volume 1 also has a subject and name index and an outline of the grammar of the dialect represented in the texts. Littmann's *Tales* (36) is in Arabic script only, with no vocabulary or notes; they were written down by an Arab of Jerusalem.

Saarisalo's songs are not very carefully edited from a linguistic point of view, and include many non-Druze songs. The two volumes of Feghali are parts of a collection of texts made by him, or in some cases sent to him by friends, before 1930. Originally planned as a unified two-volume work, the texts appeared piecemeal, some in an article in the *Journal Asiatique* (1927), a larger share in the two volumes listed here, and some elsewhere; some texts remain unpublished on deposit with the library of the École des Langues Orientales Vivantes in Paris. These texts are excellent, full of important ethnological and linguistic data. The only important criticism which can be made is the failure to indicate in each case the provenience of the text.

### List of Titles Referred to in Text

#### Abbreviations

AIEO: *Annales de l'Institut d'Études Orientales*  
 BSLP: *Bulletin de la Société de Linguistique de Paris*  
 MSOS: *Mitteilungen des Seminars für Orientalische Sprachen*  
 ZDPV: *Zeitschrift des Deutschen Palästina-Vereins*

1. Akhal, Mahmoud. *Notes on Spoken Arabic in Lebanon*. Mimeog. [Beirut], 1953. Out of print.
2. Almqvist, Herman. "Kleine Beiträge zur Lexikographie des Vulgararabischen" (VIII Congrès intern. des orientalistes, Sect. sém.). Leiden, 1891.
3. d'Alvernys, André, S. J. *Petite introduction au parler libanais*. Bikfaya (Lebanon), 1950. Available at Librairie Orientale, Beirut (Lebanon).
4. Barthélémy, A. *Dictionnaire arabe-français (Dialectes de Syrie: Alep, Damas, Liban, Jérusalem)*. 4 fasc.; 5th fasc. not yet published. Paris, 1935-1950.
5. Bauer, L. *Das palästinische Arabisch: die Dialekte des Städters und des Fellachen*. Leipzig: 3rd ed. 1913.
6. ———. *Wörterbuch des palästinischen Arabisch (Deutsch-Arabisch)*. Leipzig-Jerusalem, 1933.

7. Ben Zeev, Yisrael. *Haarvit hamedubéret [Spoken Arabic]*. 2 vols. Jerusalem, 1949-1951. Available from bookstores in Israel.

8. Bergsträsser, G. "Sprachatlas von Syrien und Palästina" *ZDPV* 38: 169-222 (1915). 42 maps. Also published separately, Leipzig, 1915.

9. ———. *Zum arabischen Dialekt von Damaskus*. Hannover [changed to Leipzig], 1921.

10. Blanc, Haim. *Studies in North Palestinian Arabic: Linguistic Inquiries among the Druzes of Western Galilee and Mt. Carmel* (Oriental Notes and Studies, Israel Oriental Society, No. 4). Jerusalem, 1953. Available from Secretary of Israel Oriental Society, P.O.B. 7001, Jerusalem (Israel); E. J. Brill, Leiden (Holland); or Luzac and Co., London.

11. Cantineau, J. *Le dialecte arabe de Palmyre* (Mém. de l'Institut Français de Damas). 2 vols. Beirut, 1934.

12. ———. "Le parler des Drûz de la montagne Hôrânaise" *AIEO* 4:157-184 (1938).

13. ———. *Les parlers arabes du Hôrân* (Collection Linguistique, Société de Linguistique de Paris, LII). Separate atlas of 60 maps. Paris, 1946.

14. ———. "Remarques sur les parlers de sédentaires syro-libano-palestiniens" *BSLP* 40:80-88 (1939).

15. ——— and Helbaoui, Y. *Manuel élémentaire d'arabe orientale (parler de Damas)*. Paris, 1953. Available from Librairie C. Klincksieck, Paris.

16. Christie, W. "Der Dialekt der Landbevölkerung des mittleren Galiläa" *ZDPV* 24:69-112 (1901).

17. Copeland, Miles A., Jr., and Mahon, Robert C. *Colloquial Damascene Arabic Dictionary*. [Washington], 1952.

18. Crow, F. E. *Arabic manual: A Colloquial Handbook in the Syrian Dialect*. London, 1901.

19. Dalman, Gustav. *Palästinischer Diwan*. Leipzig, 1901.

20. Driver, G. R. *A Grammar of the Colloquial Arabic of Syria and Palestine*. London, 1925.

21. English-Arabic Conversational Dictionary: with a Grammar, a Collection of Phrases and an Arabic-English Vocabulary. London, n.d.

22. Feghali, Michel, Msgr. *Contes, légendes, coutumes populaires du Liban et de Syrie: texte arabe, transcription, traduction, et notes*. Paris, 1935.

23. ———. *Le parler arabe de Kfar 'Abida; essai linguistique sur la phonétique et la morphologie d'un parler arabe moderne*. Paris, 1919.

24. ———. *Syntaxe des parlers arabes actuels du Liban* (Bibliothèque de l'École des Langues Orientales Vivantes, vol. 9). Paris, 1928.

25. ———. *Textes libanais*. Paris, 1933.

26. Ferguson, Charles A. *Spoken Lebanese Arabic*. Mimeog. Washington, 1947-1948. Out of print.

27. ———, with Ani, Mouktar, and others. *Spoken Damascus Arabic*. Mimeog. Washington, 1949. Out of print.

28. Fleisch, H., S.J. "Notes sur le dialecte arabe de Zahlé." *Mélanges de l'Université St. Joseph* 27:74-116 (1947-1948).

29. Frayha, Anis. *A Dictionary of Non-Classical Vocables in the Spoken Arabic of Lebanon* (American Univ. of Beirut, Faculty of Arts and Sciences Oriental Series, No. 19). [In Arabic with Arabic and English title pages and introductions.] Beirut, 1947.

30. ———. *Essentials of Arabic: A Manual for Teaching Classical and Colloquial Arabic*. Beirut, 1953. Available from Khayat's College Book Cooperative, 32 and 34 Rue Bliss, Beirut (Lebanon).

31. Harfouche, Joseph. *Le drogman arabe; guide pratique de l'arabe parlé pour la Syrie, la Palestine et l'Egypte*. Beirut, 6th ed. 1943.

32. Hassam, A. *Arabic Self-Taught (Syria) with English Phonetic Pronunciation*. 5 ed. rev. and enl. by N. Odeh, London, 1911 [later reprintings not dated].

33. Kapliwatzky, Jochanan. *Palestinian colloquial Arabic*, 2 vols. Jerusalem, 1941-1944. [Title pages also in Arabic and English. The author has seen only vol. 1, 2nd ed. 1944, vol. 2, 1st ed. 1941.] Available from bookstores in Israel.

34. Lator, E., S.I. *Parlez-vous arabe? Arabe libano-syrien*. Beirut, 1953.

35. Lemée, F. *Cours élémentaire d'arabe parlé syrien; éléments de grammaire exercices d'application exercices de conversation*. Damascus, 1938.

36. Littmann, Enno. *Modern Arabic Tales* (Part VI of the Publications of an American Archaeological Expedition to Syria in 1899-1900 . . . Vol. 1, Arabic text [no more published]). Leiden, 1905.

37. ———. *Neuarabische Volkspoesie*. Berlin, 1902.

38. Maston, Robert Edward, and Yorkey, Richard. "Morphology and Syntax of Colloquial Beirut Arabic." Typescript. Ann Arbor, 1953.

39. Mattsson, Emmanuel. *Etudes phonologiques sur le dialecte arabe vulgaire de Beyrouth*. Uppsala, 1910.

40. Nahmad, H. M. and Rabin, C. *Everyday Arabic: Conversations in Syrian and Palestinian Colloquial Arabic with Vocabulary: Phonetic and Grammatical Introduction: Lists of Useful Culinary, Military,*

*Political and Commercial Terms.* Philadelphia, 1940. Available from David McKay Publishers, Washington Square, Philadelphia, Pa.

41. Nakhla, Raphael. *Grammaire du dialecte libano-syrien (phonétique morphologie et syntaxe).* 2 vols. Beirut, 1937-1938.

42. O'Leary, DeLacy. *Colloquial Arabic.* London, 10th printing, 1951.

43. Pourrière, Leon, O.F.M. "Étude sur la langue vulgaire d'Alep." *MSOS* 2e Abt. 4:202-27 (1901).

44. Rice, Frank A., and Sa'id, Majed F. *Spoken Jerusalem Arabic.* Washington, 1953. Available from Georgetown Institute of Languages and Linguistics, 1719 Massachusetts Ave. N.W., Washington, D. C.

45. Saarisalo, A. *Songs of the Druzes.* Helsinki, 1932.

46. Schmidt, Hans, and Kahle, Paul. *Volkserzählungen aus Palästina (Forschungen zur Religion und Literatur des alten und neuen Testaments 2te Folge, Heft 17, 18.)* Göttingen, 1918-1930.

47. Seidel, August. *Praktisches Lehrbuch der arabischen Umgangssprache syrischen Dialekts.* Vienna, n.d.

48. Sommerville, James. *Intermediate Colloquial Arabic Course for IPC Personnel (covenanted. Lebanese Syrian and Jordanian Version.* Mimeo. [Beirut], 1950. Limited distribution by Iraq Petroleum Co., Tripoli (Lebanon).

49. —. *Preparatory Colloquial Arabic Course for Covenanted Expatriate IPC Personnel.* Mimeo. [Beirut], 1952. Availability: See 48.

50. Van Wagoner, M.Y., with Dabaghi, Munah F., and Kiameh, Joseph T. *Introduction to Spoken Arabic of Lebanon: Manual for Use in Connection with Auditory and Oral Training in Colloquial Arabic with Aid of Arabic Speaking Teacher or Recordings.* Sidon (Lebanon), 1953. Limited distribution by Aramco Overseas, Inc., Beirut (Lebanon).

## ARAB WORLD

**THE ARABIAN PENINSULA**, by Richard H. Sanger. Ithaca, New York: Cornell University Press, 1954. 309 pages, illus., maps. \$5.00.

*Reviewed by Daniel van der Meulen*

Every book with up-to-date, exact information about what is happening in the Arabian Peninsula is welcome to the rapidly growing number of those who are interested in that part of the world. The English, assisted by a select group of German, French, and Dutch Arabists, no longer have the monopoly of exploring the country or of producing the books about it. America has entered the field, and its vanguard seems to have succumbed to the spell that emanates from the Arabian peoples, their mysterious land, and their world-old history.

Christian America, living in close contact with the Bible, led the way, believing in a special vocation — that of bringing back to Arabia the message of Nabi Isa, whose doctrine their Prophet had rejected together with Judaism when he first met Jews in Medina. The late Dr. S. M. Zwemer became the leader and organizer of this missionary work and his many publications — including the quarterly *Muslim World* — prepared the road for America toward Arabia.

During World War II a steadily growing group of Americans became interested in Arabia and its problems and possibilities. And now the first books written by Americans, introducing the readers at home to the challenge of Arabia, are forthcoming. It is unfair to put expectations too high, and Mr. Sanger's *The Arabian Peninsula* will not "stand beside the absorbing works of that great explorer and writer, H. St. J. B. Philby" as his publisher claims. Mr. Sanger's book belongs to a quite different class, and a comparison with the greatest living explorer and author of Arabia does injustice both to Philby and to Sanger. Mr. Sanger is not an Arabist or an explorer. He is a U.S. Foreign Service officer who has had the chance to see more of the dramatically changing Arabia than others, and he has taken good advantage of the chance his official position offered him. Mr. Sanger had the very good luck to be a silent witness of what some capable American pathfinders in the peninsula said and did while clearing the road along which the American spearhead would penetrate into secluded and mysterious Arabia.

In his book Sanger tells the story of what he saw and heard and of what he read in the books of the explorers and in the files of the U.S. diplomats. His story of the American effort in the Arabia of Ibn Sa'ud and of the Imam Yahya of the Yemen is valuable, if not all new.

Had Sanger stuck to what these American pioneers told him, to what he found in reports sent back by official representatives of the United States in the Arabia of our days, and to his own experiences, we might have got a book well built around one idea. However, he skips away from what he had to tell, and fascinated by the diversity, romanticism, and color of Arabia, goes on to write the story that others have already told better and more accurately than he is able to do. The merit of these chapters about unknown, or very little known, Arabia may be that they whet the appetite of many readers who would like to know more about lands and peoples who are emerging from antiquity ready to step onto the scene of modern world development.

This reviewer would have liked to read more about America's experiment in Arabia. It is greater and wider in consequence than Mr. Sanger seems to have understood. Does he not see the crisis which threatens the work that was started with so much enthusiasm? His book is not an eye-opener to the reality of America's involvement and its duty to accept the responsibility of how the treasure of the ages which America found and brought to daylight in Arabia can be turned into a blessing instead of the menace it has now become. Mr. Sanger tells the sunny side, and seeing the stormclouds gather over the land and people that accepted America's guidance from its agelong historical period of seclusion, of glory and poverty, of religion and pride, to modern ways of materialism and secularization, he jumps lightly over to other stories. His book introduces American readers to an Arabia that has gone by, creating the impression that it still exists and can progress happily and normally.

The book is far from systematic in the spelling of Arabic words. Why do authors on Arabia not understand how important and how difficult the exact orthography of Arabic words is? A second edition might also bring up to a scientific standard passages like that on page 226, where a division of the Hadhrami society into "castes" (better "classes of society") is tried. Since one of my books is mentioned at the bottom of that page, I feel obliged to dissociate myself from the division Mr. Sanger proposes.

Readers of this JOURNAL who remember Dr. G. Rentz' severe criticism of Wendell Phillips' activities in southwest Arabia will probably put a mental note beside Mr. Sanger's remark on page 241. They will agree with Rentz that "the brilliant California organizer of expeditions" was a danger in the very touchy field of exploration in Arabia.

Mr. Sanger's book makes a good start but disappoints by stopping short in telling of America's great task in Arabia. The rest is good compilation, lacking unity but told vividly and generally kept on a high level. It makes attractive reading for the rapidly growing number of Americans and others who are seeking knowledge about a country which has recently come into their orbit.

◆ DANIEL VAN DER MEULEN, who represented the Netherlands government in Saudi Arabia for over ten years, is the author of *From Aden to the Hadramaut*. His *Ontwakend Arabië* was reviewed in the Summer 1954 issue of the JOURNAL.

**GROWING UP IN AN EGYPTIAN VILLAGE**, by Hamed Ammar. New York: Grove Press, 1954. 237 pages, appendices, index, biblio. \$6.00.

*Reviewed by Charlotte Morehouse*

Hamed Ammar's fine study offers nothing new in the way of methodology: the author himself says that his work was an exercise in application, to see "how finely some tools given by wiser men might cut." But it differs from earlier explorations of Middle Eastern society — notably Hilma Grandqvist's painstaking and admirable *Child Problems among the Arabs*, the only large work done in the Arab world with approximately the same frame of reference — in that it aims primarily to interpret rather than describe. The new generation of social anthropologists is not content with the mere collection and classification of data; with this as a starting point they go on boldly to attempt to characterize and illuminate the whole culture, using related disciplines, such as sociology and social and clinical psychology, as added tools in that interpretation.

The present study proposes, with this approach, to throw new light on the social order of the Egyptian fellahin by concentrating on a microcosm of that society, a single village re-

mote enough to be relatively untouched by currents of modernization. For one man to attempt an interdisciplinary approach, based on only six months of field work, is an ambitious undertaking indeed. The outcome naturally lacks the balance, depth, and authority of a teamwork study, yet this is partially compensated by a lifetime of familiarity with the setting, which was the author's birthplace.

Research of this type and scope is still surrounded by lively academic controversy. This Dr. Ammar is not likely to escape despite his eclecticism, which takes pointers from both the so-called "typological" approach of Mead, Benedict, and Bateson and the "social personality" or "typical individual" of Nadel and Linton. It is with the latter group, and the psychologists Kluckhohn, Meyer Fortes, and Abraham Kardiner, that this study is more closely identified. For what Ammar means by "growing up" in an Egyptian village is "how the child in its development gradually approximates to the general orientations of the social personality of the mature adult." That is, Ammar tries to delineate the principal channels into which village society directs its energies, and also to determine how this is done: how a given set of goals and values, once achieved, is passed from one generation to the next in the endless dynamic between culture, which moulds the individual, and human personality, whose needs and aims determine the shape of the culture and its emphases.

This aim is most nearly realized in Part II of the study, an immensely helpful and suggestive treatment of the several stages and significant events of infancy and childhood and the aims and methods of socialization, including the normal expectations of the adult world toward the child, its means of impressing these norms upon the child, and the child's response. The practical applications of such insights are almost endless. The one which was of immediate interest to Dr. Ammar, and which receives some attention in the book, was to education: Where does the formal, compulsory government school fail by comparison with the indigenous learning and teaching process of the folk society, and how is a modern administration to stimulate and direct a desire for social change? It is a heartening tribute to Egypt's

growing maturity that a product of this same folk life is now able to say openly and dispassionately of the effort of succeeding governments since Mohammad 'Ali to modernize Egypt: "More often than not, the pursuit of such a policy has led to aping of Western institutions, regardless of the different social, economic, and political background. . . . One is not surprised to find that many Western institutions have not yielded the results intended and expected from them in Egyptian society. . . . A critical evaluation and adaptation of borrowings must always be faced; and importations of institutions can only be justified in so far as they could be digested and assimilated by local conditions. . . ." Ammar admits that although Egypt's history has been written in terms of its rulers, "it is the habits and traditions of the common folk that have, in fact, been the ultimate forces determining the general run of Egyptian life."

The student of politics should be equally intrigued by the picture Dr. Ammar draws of the typical child's conditioning. The stress on docile conformity, rigid enforcement of respect for seniority, and prohibition of any open questioning or resentment toward the father certainly finds its echo in the often observed tendency to seek the father-stereotype in personalized, authoritarian government. On the other hand, the free play given to aggressive and hostile feelings in the child's own age group, and the expectation, even encouragement, of sibling rivalry, affords new insight into the recent difficulties within the Revolutionary Command Council — in fact, the problems in the acceptance and transfer of leadership which seem to arise whenever adult Egyptians attempt to work cooperatively in an organizational structure. Training in group activity and subordination of ego in work toward a common purpose is notably lacking in the pattern of childhood development set forth here.

The study is filled with side comments which open fascinating vistas of speculation that are a challenge to further study. For example: "The difference between an adult and a child is, on the whole, quantitative rather than qualitative." Compare this with the Western concept of "maturity," which is not mere accretion

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of experience but primarily defined in terms of character development! Similarly, Dr. Ammar suggests certain areas of conflict arising out of the beginnings of cultural change in the village without being able in the confines of the present study to examine the relative survival value of folk mores upon impact with the goals of modernization.

It is hoped that this very promising scholar, who is understood to be preparing a second work, will not be satisfied to repeat the village study, but will go on to explore some of these further paths. In particular, an examination of the emotional stresses in the individual villager displaced to an urban environment would be of great interest.

CHARLOTTE MOREHOUSE, a sociologist specializing in problems of the Middle East, returned from a study tour of that area in December 1954.

**LAWRENCE OF ARABIA: A BIOGRAPHICAL ENQUIRY**, by Richard Aldington. London: Collins, 1955. 388 pages; list of sources, biblio., index to 448; illus., maps. 25s.

*Reviewed by Lowell Thomas*

One of the things for which I have long been thankful is that when I broke into the field of journalism no editor ever assigned me either to the book or theater section. Criticism is something for which I have no personal enthusiasm. But nearly a year ago I innocently promised that I would review Aldington's book about T. E. Lawrence when it came out, not realizing what a hot potato it would turn out to be, and now I am being held to my promise. This task is doubly tough for me, for although Aldington attempts to demolish the reputation of Lawrence of Arabia, he treats me rather well. For instance, he gives me quite a build-up with sentences like this: "The man who made the king-maker and gave him his popular influence was Lowell Thomas." He asserts over and over that I was the man who created "the legend of Lawrence of Arabia."

An associate of mine, who is one of the keenest men I know, found the book so interesting he could not put it down. That I cannot understand, for I found it a perfect soporific. To him I suppose it seemed to throw a new light on Lawrence. I found it slanted and distorted, full of inaccuracies and false impressions. An

honest job, possibly, but by a man who never knew Lawrence and who did not bother to get his information from people who did.

I am afraid my friend who found this volume so interesting was fooled by Aldington's gift of words. He appears to put every phase of Lawrence's life under a microscope. It all seems most convincing — unless you know how loaded it is with inaccuracies. For instance, Aldington says that Lawrence talked Allenby into sending me to join him in Arabia. One hundred percent false. Right after the British captured Jerusalem, Allenby called Lawrence from the desert. When Colonel (now Sir) Ronald Storrs introduced us, I knew what any newspaperman would have known, that I had stumbled upon quite a story. However, all I could get out of this young Britisher in Arab costume was that he had accompanied an Arab force up the coast from Jiddah. He told me much about Amir Faysal, but almost nothing about himself. When I said that I would like to join him in Arabia, he assured me there wasn't a chance.

Whereupon Lawrence vanished. And I might never have heard anything more about him (or the world either) had it not been for an unexpected invitation to have luncheon with Allenby and his guest, the Duke of Connaught. Nor would I have received that invitation except that I was the only American correspondent attached to Allenby's army, and he just happened to decide to pay America that indirect compliment. Having Allenby rather at a disadvantage, and still curious about Lawrence, I asked him about the young blond "Arab." Allenby hesitated, then said he guessed the time had come when some information ought to be given to the world about things that were happening in Arabia. And he added that if I'd like to go there, he would set it up for me. The point I am trying to make is that Aldington, having said I am solely to blame for the Lawrence legend, then tries to make out that Lawrence lured me to Arabia and there filled me full of tall tales. Nothing could be wider of the mark.

Indeed, when I again met Lawrence I had difficulty ever getting anything out of him about himself. Otherwise, I found him normal enough. Never did he put on a show for me.

As for his associates, both Arab and British, he gave full credit to them, and waxed enthusiastic in so doing. I do recall his making a rather unenthusiastic remark about one Englishman and two top Arabs. But for all the others, only glowing praise.

Aldington, over and over, hints that Lawrence was a homosexual. All I can say is that if he had any such unhappy twist there was no sign of it, nor did any of his desert associates intimate that he might. Moreover, his tentmate in Arabia was a Scottish doctor and scientist, a Major Marshall, who was as far from a homosexual as any man could be. I have known a great many of T. E. Lawrence's personal friends and never once did I hear the faintest charge in that direction.

I envy Aldington his erudition. And if you do not know a good deal about the Lawrence story I can see how you might easily be swept away by his avalanche of half-truths and scrambled odds and ends. If I had nothing else to do, it would be fun to take every paragraph in this weird book and give it the Aldington treatment. But if you read it, I suggest you keep the following in mind: Prior to and during World War I there was a clash of interests between the British and French in the Near East. Aldington, I am told, has lived for many years in France. Perhaps this is why he seems to see Lawrence through French spectacles. Also, there were quite a number of Lawrence's countrymen who were bitter because Husayn and his sons were given cooperation that they honestly thought should have gone elsewhere. Lawrence got what they wanted and they didn't like it! They were many hundreds of miles to the East, on the Mesopotamian side.

Those who knew the most about Lawrence and his activities were his countrymen who worked with him in the Hijaz. Twenty years have gone by since Lawrence's death. Many of these men are gone, but scores of them are still alive and it would have been a simple matter for Aldington to check every line in his book with Storrs, Newcombe, Stirling, and a long list we could have lined up for him.

For a number of years I told the Lawrence story, in person, from the platform. My audiences included nearly all of the people who took part in the Palestine campaign — as well as all of T. E.'s comrades. These included

Allenby and all the members of his staff; Amir Faysal and his associates; those who worked in the Arab Bureau in Cairo; English yeomen, Scottish highlanders, Londoners of the 50th, Australian and New Zealand cavalrymen, and men of the Indian Camel Corps. In Glasgow, all the veterans of the 52nd Lowland Division came. In Hindustan, the Maharajah of Bikaner brought the men of his camel corps — and so on in Australia, in New Zealand, in Malaya, Ceylon, and on around the globe. I mention this because they were not inarticulate men. Ex-soldiers seldom are. Frequently they would come around afterward and offer a suggestion, or a correction. But I can only recall one who was at all critical because I was featuring Lawrence — making him a sort of Arabian knight. This was his closest friend and sponsor, D. G. Hogarth, the Oxford savant, who said to me: "I suppose you are playing up Lawrence for cinema purposes." I was, but with the approval of all who had been there, and not for propaganda purposes, as Aldington says.

What would Lawrence say if he were alive? I suspect he would laugh and tell us that even Aldington had made him out to be far too important a fellow. Complex? Yes. But how many unusual men are not? On thinking it over, I now am inclined to agree with a high ranking Britisher who said to me, on his way through New York not long ago, that Aldington's attack would merely revive the legend and add to the stature of Lawrence of Arabia.

◆ LOWELL THOMAS, author and radio commentator, has maintained a strong interest in the Arab lands of the Middle East ever since he first reported the Palestine and Arabian campaigns of World War I. His postwar lectures and book, *With Lawrence in Arabia* (1924), did much to draw attention to the exploits and life of T. E. Lawrence.

**THE CITY OF BEIRUT: A SOCIO-ECONOMIC SURVEY**, by Charles W. Churchill and the staff of the Economic Research Institute of the American University of Beirut. [Beirut]: Dar el-Kitab, 1954. viii + 78 pages, map. LL 7.50. (Available from Khayat's Bookshop, Beirut, \$2.50.)

*Reviewed by Charles A. Ferguson*

This study is a welcome addition to the meagre literature on contemporary Arab cities.

It has sometimes been observed that of the three major sociological segments of the Arab world — nomad, peasant, and urban — the best described from a social scientific point of view has been the nomad and second best the peasant, with almost no material at all on the urban. But it is the cities of the Arab world which serve as the chief economic and political centers of the region. They are the local points from which almost all culture change radiates, whether social, economic, political, or religious. Because of these two functions of the urban centers, availability of reliable socio-economic data on the cities is of crucial importance in any attempt to understand the dynamics of the Arab world today.

Up to the present the chief sources of information on Arab cities have been impressionistic accounts of the 19th century or historical studies. To the reviewer's knowledge, there is only one detailed description of a 20th-century Arab city, the excellent study of Fez carried out by French scholars.

The present study of Beirut was conducted by the Economic Research Institute of the American University of Beirut in cooperation with the Ministry of Social Affairs of Lebanon. Its primary aims were to collect basic socio-economic information and to train students and government employees in survey methods. It seems to have succeeded admirably on both counts: various governmental and private agencies and individuals are already making use of the data and some 50 trained researchers are now available for future survey work.

The book presents the findings of the survey with a minimum of interpretation. Occasional comments and suggested explanations are offered, however, and these are frequently valuable, especially for the reader who has no first-hand experience of Beirut or any other Arab city. But since no serious effort at analysis is made, we can only hope that Professor Churchill may soon be able to publish the companion volume of material on sociological organization which he mentions in the Introduction as a possibility.

The central part of the book (pp. 29-66), which is called Appendix I, contains 139 statistical tables and a graphic "population pyramid" of Beirut. This section is preceded by a

preface, an introduction, and nine chapters of text, and is followed by two other appendices. The first chapter is on the methodology of the survey and the remaining chapters summarize the results under the headings of general information, household composition, education, mobility, occupations, housing, income and savings, and expenditures and debts. Appendix II contains a copy of the questionnaire in its final form and the instructions to the enumerators. The final appendix is a brief note on the statistical techniques employed.

One interesting point in the methodology is the ingenious method devised for determining the sample. The sampling universe chosen was the total number of floors in all Beirut buildings, and on the basis of subdistricting, use of random numbers, and partial elimination of nonresidential units. A sample of roughly 2,000 floors out of the approximately 40,000 floors in Beirut was selected for investigation. The actual operation of this method was considerably more complicated than is suggested here, but it seems to have been an unusual and highly effective solution to the first problem a statistical survey always faces.

Another example of the adaptiveness of the survey to local conditions is the method of eliciting information about expenditures. Since many of the respondents were illiterate and systematic revisiting was not feasible, the method chosen was to ask for details for differing lengths of time depending on the categories of expenditure. Then the daily, weekly, and monthly estimates were inflated to the desired yearly figures. Some simple cross-checking and commonsense inspection of the results showed the general effectiveness of the system.

Of the numerical findings of the survey there are at least three striking figures which cannot be typical of the Arab world in general. One is the relatively high literacy rate — over 40% of the male household heads claimed ability to read and write Arabic, and over 30% of wives of household heads or female household heads claimed literacy in Arabic. Figures are also given for literacy in other languages, but unfortunately the percentage of household heads literate in at least one other language was not separately tabulated. A second striking feature is the availability of modern conveniences in

the houses, and a third is the high incidence of female servants (93 percent of all servants). The relatively high percentage of servants living in (22 percent of all households) may not be far from the norm for Arab cities, but the prevalence of female servants is surely limited to the Lebanon-Syria area.

A noticeable omission in the survey is the whole question of religion. In view of the inevitable political repercussions in Lebanon, it would probably have been unwise or even impossible to attempt any statistical survey of religious affiliation, but the data obtained would have been of great value. It must remain for future surveys (with different techniques) to discover the correlations between the various religious communities and occupation categories, level of education, income, and so on. More difficult to understand is the complete lack of reference to other published material on Beirut or Lebanon.

The value of the survey for future workers in the Arab world would have been greatly enhanced by the inclusion of the Arabic version of the questionnaire, the full list of occupation categories, including the Arabic terms (but without the figures if these would be too misleading), and finally by a fuller explanation of the statistical concepts and methods employed. The appendix devoted to this last is much too skimpy to be of value either to the nonstatistician who wants to make use of the book or to the statistician who wants to use the study as a demonstration manual for training purposes.

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HISTORY OF EGYPT: A TRANSLATION FROM  
THE ARABIC ANNALS OF ABU I-MUHASIN  
IBN TAGHRI BIRDI, by William Popper.  
Berkeley & Los Angeles: Univ. of California  
Press, 1954. Part I, 1382-1399 A.D., 206  
pages, \$2.50; Part II, 1399-1411 A.D.  
220 pages. \$2.50.

*Reviewed by Walter J. Fischel*

William Popper's publication comprising the "Annals" and the "Chronicles" of Birdi, begun in 1909 and completed in 1942, is the most extensive thing of its kind that has been under-

taken by an American Arabist. Apart from the painstakingly edited text, the glossaries and the elaborate indices of the eight volumes constitute a rich mine of information for every scholar in the field, and have become indispensable to the historian and philologist of medieval Egypt. His penetrating and thorough study, *The Cairo Nilometer: Studies in Ibn Taghri Birdi's Chronicles of Egypt*, which appeared in 1951, was a fundamental interpretation of the statistics of the Nile on the basis of historical data. Popper's most recent contribution, a two-volume English translation of a part of Ibn Taghri Birdi's *History*, deals with the first and second sultanate of Barquq, the second sultanate of al-Mansur Hajji, and the first and second sultanate of Sultan Faraj, covering the years 1382 to 1411 (784-814 A.H.). The translation is preceded by a sketch of Ibn Taghri Birdi's life and writings in a condensed form from which nothing of importance has been omitted. On the left-hand margin of each page of the translation, the corresponding page of the Arabic text is indicated. Likewise on the margin, Muslim years and months are shown according to the Christian calendar.

Apart from some works in French translation (Maqrizi, Ibn Iyas), none of the great Arab historians of the Mamluk period have ever been translated into English. Popper modestly states that in preparing this translation he intended to offer "an example in English of Arabic historical writing." Whoever has dealt with the translation of Arabic texts can realize the difficulties which confronted him. In addition to a superb mastery of both Arabic and English in all their shades and nuances, such a task requires a deep insight into the development of the Arabic language and a wide and thorough knowledge of the period. With his usual balanced judgment, Popper has discharged his task in an admirable way and has set a model for the translation of Arabic texts.

The establishment of a military and political hierarchy of officials with high sounding titles, the differences between which are not always discernible, has put before the translator a great task. The Mamluk period was as title-hungry and title-infested as it was cruel and bloody. Although Popper states that "the English titles he has chosen for the Arabic terms

are only approximate indications," he has demonstrated his ability by offering clearly discernible English terms. The poetic parts, inevitable in every Arabic work, constituted another difficulty. Here Popper has succeeded in conveying not only the rhythm and alliteration of the Arabic verse but has rendered in a masterly form the Arabic play on words. In this as well as in the translation of the prose, his work is a remarkable achievement.

Popper's decision to translate into English this particular portion of Ibn Taghri Birdi's *History* was motivated partly by the special importance which Barquq, as the founder of the Circassian dynasty, had for the history of Mamluk Egypt. This period shows all the typical features of a ruling, military class with the accompanying rebellions and insurrections, executions and imprisonments, appointments and dismissals of officials, the ever-changing scene in power politics, the ups and downs in a military hierarchy. Among the important events dealt with are the invasion of Tamerlane, the conquest of Aleppo, and the siege of Damascus — events which are shedding new light on the history of the Mamluk-Mongol conflict. A long and interesting biography of Tamerlane and his career makes particularly interesting reading and adds to the early accounts of Arabic authors on Tamerlane, of which Ibn Khaldun's account is the earliest. Typical of the historiographical approach of the time, very little is said about the common man and about cultural and social history, all of which are overshadowed by the political and domestic interests of the dynasty.

This translation opens to the non-Arabist, to the medievalist and historian, a new world, permits a glimpse into the life of the Sultans and their courts, and offers a typical example of the writing of an Egyptian historian of the 15th century. The Arabist as well as the non-specialist will enjoy the reading of an English translation which, though exact and accurate in every detail, is at the same time most readable and illuminating.

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## INDIA, PAKISTAN, AND KASHMIR

THE COMMUNIST PARTY OF INDIA: A SHORT HISTORY, by M. R. Masani. New York: Macmillan, 1954. (Issued under the auspices of the Institute of Pacific Relations.) 302 pages, appendices, notes. \$3.50.

*Reviewed by Chattar Singh Samra*

Minoo R. Masani would have been qualified to contribute to *The God That Failed*, although his enthusiasm for Communism did not take him far enough to place him in the category of an André Gide or a Louis Fischer. He was only 22 when he visited Russia in 1927 for a glance at the Soviet system. What impressed him there, he later wrote, was the spirit of Soviet fraternity and racial equality, the dignity of labor, a free press, and progressive education. Masani returned to India "exhilarated and enthusiastic." However, this early enthusiasm faded into disenchantment after his second pilgrimage to Moscow in 1935. Every feature of Soviet life that had earned his admiration during the first trip was conspicuous by its absence in the second experience.

It was not until 1938 that Masani's opposition to Communism in India came to the fore. In that year he published a documented exposé of a Communist plot against the Congress Socialist Party, of which Masani was a joint secretary. Ever since, this former Indian Socialist has been a leading commentator and critic of Communism — in India and abroad. It should be noted, however, that Masani's study of Communism has absorbed only part of a varied career, which at one time or another has included business, politics, administration, legislation, and diplomacy.

The book under review is the result of Masani's continued interest in the critical analysis of politics, and is the first study of its kind. There have appeared some shorter essays on Indian Communism, but Masani's tops them all in scope and depth. His "history" covers a lot of ground, beginning with the impact of the Bolshevik Revolution on India and ending with the deliberations of the Communist Congress at Madura in 1953-54. The

analysis shows clearly that the Communist Party of India (CPI) is no different from its counterparts in other countries; the CPI is an apparatus within an ideology, whose objectives and policies are closely linked with those of the Soviet Union.

However, the present study can hardly be said to be the "definitive study" in this field. While its treatment of Communist activities in recent years is comprehensive and well documented, the survey of the period of the 'twenties and 'thirties is thin. It is always a painful and painstaking chore to write a comprehensive account of the trials of a Communist party which has spent most of its organized life in "illegality," and Masani's narration of the CPI's periods of illegality is sketchy and lacking in documentation from original sources.

The author's survey of the formative years of Indian Communism is based chiefly on a government document, the authenticity of which he apparently took for granted. This might well be a reason for some factual inaccuracies. For instance, Masani cites 1920 as the year when the First and Third Congresses of the Comintern were held, while it was actually the Second Congress which occurred in that year — the First was held in 1919 and the Third in 1921. Sometimes the author makes slips which are not expected of an Indian nationalist. For example, he says the Muhajirin "left India as an unholy land in the Afghan War of 1919." Actually, the Muhajirin left India in connection with the Khilafat movement as a protest against the Treaty of Sèvres (1920).

After reading frequent references to the views of the late M. N. Roy, one wishes that the author had elaborated on the herculean role which Roy played in the Comintern and in guiding the formative years of the CPI. Masani fails to mention, for instance, the famous Lenin-Roy debate on the national and colonial question at the Second Congress in 1920, the debate which resulted in the Comintern's adoption of Roy's thesis supplementary to that of Lenin. However, such deficiencies in the work need not detract from its substantive value.

In 1938 Masani warned of Communist

plans to wreck the Congress Socialist Party; in his present work he warns of Communist designs on India in the context of past and present policies of international Communism and the Communist Party of India. He remarks grimly:

If ever India "goes communist," it will neither be as a result of an election nor even of a violent mass revolution of a conventional nature. It will rather be by means of *coup d'état* or seizure of power effected by establishing a base of operations somewhere in the country and gaining possession, through international and external pressure, of the levers which control power — the State, the armed forces, the radio and the press.

Masani was right in 1938. He may be right now. At least his words warrant consideration by all concerned with the destiny of democracy in India.

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**INDIA AND PAKISTAN: A GENERAL AND REGIONAL GEOGRAPHY**, by O. H. K. Spate, with a chapter on Ceylon by B. H. Farmer. London: Methuen; New York: Dutton, 1954. xxxvi + 827 pages. \$12.75.

*Reviewed by William F. Christians*

Professor Spate of Australian National University has produced the most comprehensive text in English, and probably in any language, on the geography of India and Pakistan. No major topic of interest to geographers seems to have been omitted. Some readers might criticize the inclusion of, and relative emphasis given to, certain materials (e.g., the extensive treatment of the social aspects of Indian life and of the historical background, and the emphasis on the geology and structural history of the Indian subcontinent), but the basic question of what geography should encompass is clearly beyond the scope of this brief review. In any case, the vast amount of material Professor Spate has included and the great number of supplementary sources he has listed make it possible for one to orient the information to accommodate his own concept of the field.

The organization of Professor Spate's work is straightforward. It follows the pattern that is typical of many texts produced by English

geographers: a topical, almost encyclopedic presentation that gives information on relief, climate, soils, vegetation, etc., followed by a regional analysis. Approximately one-half the text is devoted to (1) The Land, (2) The People, and (3) The Economy, and about one-half to (4) The Face of the Land (Regions of the Sub-Continent). This organization leads to a certain amount of unavoidable repetition. Subjects covered in the "topical" or "systematic" sections (parts 1, 2, and 3) are discussed again in the regional portion. Generally, the point of view or emphasis differs in each section; but even if this were not the case, there seems little reason to question such reiteration. To this reviewer, it appears to be a sound pedagogical technique.

The chief weakness in the organization of the text lies in a lack of integration. This weakness is especially noticeable in the first three sections. The interrelationships of structure and relief, climate, vegetation, and soils—with each other or with the economic life of the area—are at best only implied. If the purpose of a geography text is merely to present a series of isolated analyses of various topics, then the organization Professor Spate has employed is adequate. If, on the other hand, interest is to be focused on the interrelationships that help to explain, for example, differential land use, then this organization has definite limitations. It should be stressed, however, that this limitation can be overcome. The ample "raw material" in the text provides the student opportunities for analytical thinking. Such commendable use of the material, of course, would require real effort on the part of the student and careful direction on the part of the instructor.

The text is superbly and extensively illustrated with maps, diagrams, and statistical tables; it is totally lacking in photographic illustrations (except for the halftone frontispiece). In view of the vast amount of excellent material of this sort which is available, it seems unfortunate that none of it was included. Certain other features of the book can be criticized: for example, the use of the concept "random sample," as in the footnote on page 173 (a use that might disturb statisticians); the fact that many analyses (particularly in

the chapters on industry) are based on secondary sources.

But whatever shortcomings the book may have are far outweighed by its many praiseworthy features. Professor Spate's text fills a real need in the field of Asiatic geography. In all probability the work will stand as the definitive geography text on India and Pakistan for many years to come.

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**DANGER IN KASHMIR**, by Josef Korbel. Foreword by Fleet Admiral Chester W. Nimitz. Princeton, N.J.: Princeton University Press, 1954. 350 pages, illus., appendices, biblio. \$5.00.

*Reviewed by Frank D. Collins*

Dr. Korbel's book is an excellent presentation of the many complex factors which stem from the Kashmir dispute between India and Pakistan. The author, as the original Czech member of the United Nations Commission for India and Pakistan (he was replaced by a Communist Czech member following the Communist coup in Czechoslovakia), brings to his narrative first-hand experience obtained during the early and, in a sense, more difficult stages of the Kashmir negotiations. He is not content with a mere recitation of the long efforts at negotiation by various parties, but attempts to give the reader the basic reasons for partition and the great multitude of problems which resulted from the splitting of the subcontinent.

Dr. Korbel believes that the basic cause of the struggle over Kashmir is found in the sharp differences between the Hindus and Muslims as revealed in their "two ways of life, two concepts of political organization, two scales of values and two spiritual attitudes." In all these, he maintains, Kashmir has become both symbol and battleground, and he adds that to India the subcontinent is inescapably one nation, while to Pakistan it is, just as inescapably, two.

In discussing this theme, Dr. Korbel reveals some interesting details concerning the Indian independence movement and calls attention to the conflicts between the Indian National Con-

gress and the Muslim League which led up to the decision to partition the subcontinent.

In his discussions of the Kashmir negotiations, Dr. Korbel levels some criticism at Sir Owen Dixon, U.N. Kashmir Representative from Australia, who took over the negotiations where the Commission left off. Sir Owen concluded, as Dr. Korbel observes, "that the only course open was for the U.N. to toss the responsibility for any further development in Kashmir back to the parties concerned, India and Pakistan." Such a procedure could, in Dr. Korbel's view, have incited further irresponsible elements in Pakistan to take precipitous action which might have resulted in a renewal of fighting. "Besides," Korbel adds, "had the Security Council adopted Sir Owen Dixon's recommendation, it would have been a humiliating admission of its own impotence, another grave blow to the prestige and authority of the world organization."

The concluding chapters of *Danger in Kashmir* contain Dr. Korbel's observations on the dangers of Communism, and he reminds us in vivid fashion of the Soviet aggressive actions in Europe in which his own native country, Czechoslovakia, was a victim. He is sharply critical of Indian foreign policy as being unrealistic in view of the international threat of Communism. He believes a further delay in a settlement of the Kashmir dispute can only benefit the Communists and rightly observes: "Since 1947, the conflict has continued. Although its original violence has given way to a prolonged and uneasy truce, the pressures of hatred and fear and frustration continue to exist under the thin crust of the cease-fire arrangement. If a satisfactory solution cannot be found, the danger of an explosion remains ever present. If it comes, there will come with it the moment which the Communist world alone eagerly awaits." On the bright side, the scheduling of a meeting in late March of this year between the Pakistan and Indian Prime Ministers for a resumption of the Kashmir discussions may well be indicative of a further desire by the parties to arrive at a settlement.

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## ISRAEL

BEN GURION OF ISRAEL, by Barnett Litvinoff. New York: Praeger, 1954. 273 pages. \$4.00.

*Reviewed by Judd L. Teller*

Mr. Litvinoff is a gifted writer of journalistic narrative, who, on occasion, can turn an epigrammatic phrase — as when he describes the secularized section of Polish Jewry on the eve of World War I as "a community of half-baked ideas and half-packed bags." But the omissions and inaccurate emphases in this book are disconcerting.

Mr. Litvinoff rightly sketches Ben Gurion's life against the background of Labor Zionist effort in Palestine. However, his application of the Carlylean principle of leadership to Ben Gurion makes the first Prime Minister of Israel appear from his very youth as a sovereign Labor Zionist ideologist (which he never was) and as a diplomat with foresight, which he was briefly in the crucial period 1946-49. Mr. Ben Gurion's primary gift has always been as an inspired organizer, a gift which was of great service in the organization of immigration from the DP camps and in the defense of Israel.

A. D. Gordan, philosopher of the Religion of Labor, whose doctrine and example still inspire many in Israel a quarter of a century after his death, is mentioned only in passing, as is Hebrew literature's Dostoyeskeyan-Kafka-esque novelist Joseph Chayim Brenner, another influence in the early days of Israel labor pioneering. Nor is enough space given to Berl Katznelson, ideologist and practical politician, organizer of cultural projects and the conscience of Mapai, whose instructions not even Ben Gurion dared to flout. As the acknowledgements indicate, the author assiduously interviewed persons familiar with these facts, but apparently did little research in books, publications, or documents. This is unfortunate, because the interview can only supplement, not replace, research.

Mr. Litvinoff is absorbed by the State and its accoutrements as the sum total and full realization of Zionism. Such an attitude explains his insistence that Zionism as a philosophy and movement have become obsolete, and his disrespectful and shallow statements about pre-Statehood Jewish life. Jewish life in East European ghettos was "medieval," and if the

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Jews were "the object of derision and slander," they received "no more than the respect they merited." It is not surprising, therefore, that the author, with adolescent enthusiasm, describes a New York City ticker-tape parade for Israel's first Prime Minister as though it were the acme of restored Jewish status. In 1921, Weizmann and Albert Einstein received a similar reception in New York City. He is lamentably unfamiliar with American Jewry and Zionism. The ideological debate between American Zionist leaders and Ben Gurion at a reception arranged for that purpose by Dr. Nahum Goldmann during Ben Gurion's American visit in 1951 was revealing of the crucial differences between the two camps in Zionism. It deserved at least the space given the ticker-tape parade.

Litvinoff is likewise unfamiliar with the role of personalities. Since 1921, Brandeis has ceased to be "first in American Zionism." Ben Gurion's aim of wooing non-Zionists at the expense of Zionists was not in order to win over Henry Morgenthau, Jr. — at least a half dozen non-Zionist names could be cited in precedence. Nor was the economic conference in Israel of American Jewish leaders brought about as a result of an understanding between Ben Gurion and Mr. Jacob Blaustein of the American Jewish Committee. Non-Zionist cooperation had long ago been obtained through the United Jewish Appeal. On the question of immigration from America, there is unanimity between Ben Gurion and Eliahu Dobkin; and the latter, notwithstanding his membership on the Jewish Agency Executive, is by no means an ideological voice or powerful influence, as Mr. Litvinoff implies.

Mr. Litvinoff's hero worship causes him to put down such categorical statements as that Ben Gurion "is the most powerful individual in all Jewry," which is both inaccurate and offensive to all familiar with the Jewish tradition of not vesting all religious or secular authority in one individual. Moshe Sharett's successful tenure has disproved Mr. Litvinoff's speculation, after Ben Gurion's retirement to Sdeh Boker, that "it is doubtful whether any man in Israel, or any Jew outside it, could fulfill this [Ben Gurion's] role of leadership at this time." To point up that Ben Gurion is not

alone, but successor to a tradition, is not to disparage, but to compliment him.

◆ JUDD L. TELLER, a specialist on Middle Eastern affairs, has written many magazine articles on the state of Israel. His book, *Scapegoat of the Revolution: The Fate of the Jews in the Political Upheavals of the Past Five Centuries*, was published in 1954.

**STRUGGLE FOR TOMORROW: MODERN POLITICAL IDEOLOGIES OF THE JEWISH PEOPLE**, ed. by Basil J. Vlavianos and Feliks Gross. New York: Arts, Inc., 1954. 303 pages. \$6.50.

*Reviewed by Don Peretz*

*Struggle for Tomorrow*, a syllabus of modern political ideologies of the Jewish people, underscores the pluralistic and variegated nature of Jewish life, culture, and thought in the contemporary Western world. This presentation of points of view by the proponents of more than a dozen brands of Jewish political and social thought inevitably leads to the conclusion that the term Jewish, if not social or national in genus, is certainly other than religious. The fundamental identification of only a minority of these representative leaders is with the religion of the Old Testament. Most of them are tied to the people of Israel by cultural bonds or a vaguely defined, national consciousness which shapes their political views on the so-called "Jewish problem." Before continuing it should be stated that the ideologies presented in this volume refer only to the Jewish problem, and relate to general aspects of political and social life only insofar as there is a nexus between them and the Jewish problem.

The reader who seeks a clear definition of the Jewish problem in these pages will be disappointed, for its definition is colored by the ideologies of the respective authors. Their views range from support for Jewish assimilation in Western society, through backing of national integration together with cultural distinctiveness, all the way to those which urge transplanting the Jewish people en masse to Israel. The editors have given the platform, as it were, to prominent spokesmen of these various points of view, but let them speak for themselves.

There is little editorial comment or evaluation of the respective merits or shortcomings

of the essays. For that reason a critical understanding of their value requires a background of Jewish history and of modern Jewish political thought. For those so equipped, *Struggle for Tomorrow* is an excellent handbook of modern trends in Jewish thought about solutions to the Jewish problem. The editors have divided the book into seven main topics: Zionism, Territorialism, Bundism, Religious Political Movements, Assimilationism, Volkism, and Some Universal Movements (Communism and Anarchism). The proportion of space allocated to each is by no means in accordance with their relative strength. Volkism, for example, is almost extinct as a Jewish political movement. Zionism, a collection of movements vastly more powerful than the combined strength of all the other currents of thought, claims only one-third of the space. This section is perhaps most valuable to those interested in the Middle East.

Zionist ideology is represented by six essays — a valuable reminder of the variety of thought which it encompasses — from the broad humanism of Ihud, followers of Dr. Judah L. Magnes, to the extreme nationalism of Revisionism. The differences between the former and the latter are almost as wide as the differences between East and West. Ihud looks toward a federalistic Arab-Jewish solution. It is an ethical movement placing specific emphasis on understanding between Jew and Arab. Revisionism is represented in Israel by the Herut (Freedom) Party, whose followers are devoted to principles of expansionism and militant nationalism. Both are minority political groups. Ihud has only a few hundred members, and Herut received only 6.7 percent of the votes cast in the last Israeli election. In addition to these, Zionist ideology is represented by General Zionism, Labor Zionism (Mapai), Mapam, and Religious Zionism (Mizrahi). All of these groups, except Ihud, are organized as political parties and have representation in Israel's Knesset (Parliament).

The two Agudath Israel parties (religious fundamentalists) are not here treated under Zionism. Because of their indifference to a territorial solution of the Jewish problem, they are included in the category of Religious Political Movements. Other Jewish parties represented in the Knesset are not treated, but their

general philosophy falls within the broad scope of one or another of the essays.

This volume underscores the fallaciousness of contemporary generalized notions about what the Jews believe, and it serves as a caution that all Jews are not Zionists, and that all Zionists are not what their critics believe them to be.

An excellent and comprehensive bibliography follows each treatise.

© DON PERETZ, who spent 1952-54 in the Middle East on a Ford Foundation grant, contributed "Problems of Arab Refugee Compensation" to the Autumn 1954 issue of the MIDDLE EAST JOURNAL.

## NORTH AFRICA

**TUNISIA TODAY: CRISIS IN NORTH AFRICA,**  
by Leon Laitman. New York: Citadel, 1954.  
224 pages, maps. \$4.00.

*Reviewed by Ruth Torrance*

This well-organized little volume is obviously the result of extensive research and study. It deals largely with economics, as befits the work of an author who wrote his doctor's dissertation on economic conditions in Tunisia. But Mr. Laitman's work is more than a description of economic conditions in this strategically located French protectorate: it presents a comprehensive study of the impact of Western economic ways, Western colonists, and Western law and government on a people whose widely different culture had barely been exposed to ways and things Western before the arrival of the French. Mr. Laitman closes with a useful summary of the development of nationalism and of the French-Tunisian political differences which have come to the fore in recent years.

Tunisia, when the French suddenly flooded the country with these Western influences, had a very old civilization and culture of its own. Most Tunisians were deeply attached to their particular way of life. The country's economy was largely dependent upon its own resources for adjustments to vagaries of nature and invasions and whims of rulers, but it was, Mr. Laitman indicates, remarkably well-balanced to provide an adequate livelihood — by the standards then prevailing in Tunisia — for most of its inhabitants.

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Nomads in pre-French Tunisia, as Mr. Laitman explains, were nomadic not because they were shiftless and restless but because the movement from south to north and back again was the way they obtained adequate forage for the flocks from which they gained their livelihood in areas too arid for growing crops. Many of these areas received insufficient rainfall to provide year-round stock feed, and certain grass and fallow lands by common agreement were left open for the use of nomadic families and tribes. In times of severe drought, such tribes often remained in the areas of richer plant growth for much longer periods, and by informal understandings available lands apparently were often parcelled out to those who needed them. Then, European colonizers moved in and took over many of these grazing lands, which to the European seemed unoccupied and therefore morally as well as legally available. The Europeans brought with them their ideas of private property, fences, and payment for land usage.

Gradually, the author indicates, the nomad found less and less land and plant growth for the sheep which had furnished his clothing, his meat, and the products for use in bartering or for sale to obtain needed cash. Pushed back to poorer lands, his sheep ate poorer quality food and less of it, and the wool and meat he had to sell were of poorer quality than in the old days. All this time the cost of such goods as he must purchase was increasing and barter no longer could provide his needs. He had to obtain the European's money. If he owned land in the arid regions, he was often confused by the totally different concepts of land ownership and legal regulations being enforced under the new regime. In addition, his worsened economic conditions often forced him into debt. In the end, he sometimes lost his land too, and had to spend a good part of the year working for such wages as he could get while his wife and children tried to care for the stock as best they could. The poorly fed animals sickened and died more easily than when they were better fed. It often seemed to the nomad that the European had brought him endless trouble and he resented it. Meanwhile, the European had introduced him to many things he never knew existed, and he and his children developed new

and greater and more expensive desires than they had ever known before. But these new wants came at a time when the herdsmen must find a new means of livelihood in a country which is rather poorly endowed by nature.

Throughout his book, Mr. Laitman has treated not only the livestock raisers, but in like manner all of the principal economic groups in Tunisia. He has traced each from its pre-European practice, first discussing the manner in which some semblance of balance had been achieved by each group in the nearly closed economy of the old Tunisia, then proceeding to show the earlier and later effects of the coming of the Europeans, the successful adjustments made by some Tunisians, and the inability of large numbers of them either to compete with the newcomers or to adapt to the new state of affairs.

Mr. Laitman concludes that the resulting dissatisfaction of many of these North Africans with their economic conditions is at the base of the political troubles which have come to be known as nationalism in Tunisia.

◆ RUTH TORRANCE is a specialist on North African Affairs.

**MOUNTAINS IN THE DESERT**, by Louis Carl and Joseph Petit. Garden City, New York: Doubleday, 1954. 318 pages. \$3.95.

*Reviewed by Richard St. Barbe Baker*

*Mountains in the Desert* is one of the most attractive travel and exploration books of the past year. These two young French archaeologists, under the spell of the central Saharan region, followed the quest of rock carvings and drawings discovered by earlier French explorers. With the help of Bourdelon, the photographer, the expedition succeeded in bringing back remarkable studies which provide an important link in the chain of evidence which goes to show that the Sahara has not always been a desert, and that even in historic times large areas were fertile and comfortably populated.

These intrepid explorers went by camel across the burning Sahara for 15 days before they found a guide, for only two men knew where these drawings were. Another day's climb brought them to the caves containing

the carvings, which they carefully reproduced. One could only wish that their book had contained more of these treasures, but alas, only one is given. The caves were found in the Tefedest range, the stony inhospitable heart of the Sahara, which Raymond Coche, Chief of the French Mountaineering Mission to the Hoggar, describes as rising "like a gigantic immobile granite sphinx," head to the north, rump to the south, in the northwest corner of the enormous basaltic masses of the Hoggar region. It was here in this cruel mountainous country that this living link with the past was brought to light, giving us the archaeological key to the middle of the Sahara and to the "imposing civilizations of cattle herders and hunters who once ranged the fertile valleys when the mountains were clothed with evergreen forests."

The rich scientific harvest which this daring expedition yields would have been impossible without good teamwork and an understanding friendship with the Tuareg — the people of the veil, whose close cooperation and help are needed in the great work of reclamation and rehabilitation which only now has been made possible by the discovery of subterranean water.

I only wish that *Mountains in the Desert* had been written before I set out with the Sahara University Expedition. It would have been a most valuable guide and textbook. Apart from its scientific interest it is a thrilling adventure story.

© RICHARD ST. BARBE BAKER, founder of The Men of the Trees and leader of the Sahara University Expedition, 1952-53, is author of *Sahara Challenge* (London, 1954).

## TURKEY

**GHOST ON HORSEBACK**, by Ray Brock. New York: Duell, Sloan & Pearce, 1954. 408 pages. \$4.75.

*Reviewed by Ann Bridge*

The character of Mustapha Kemal Atatürk seems to produce one curious effect on his Western biographers, namely, to drive them to the most lurid overdramatization of his life and to the use of deplorably lush verbiage. Mr. Armstrong showed these tendencies years

ago in *Grey Wolf*; Mr. Brock exhibits them still more strongly in the book under review, since he is a journalist by profession and tends to see even historical facts in terms of a new story. But that is really no excuse for presenting the life history of one of the greatest men of our time practically in terms of a horror comic. The publisher's blurb says that Mr. Brock felt he had a mission to make Atatürk's story known to the West; though in fact it had been carefully dealt with in English twice before, and Mr. Armstrong had at least the inestimable advantage of having known Atatürk intimately, and got his information as to conversations and events behind the scenes direct from Kemal, with his extraordinary verbal memory, himself.

Mr. Brock's highly sensational reconstructions lack this authority — moreover, when one consults the list of Turkish sources to whom he makes acknowledgment one is surprised by the omission of some of the most important names of all, those of several of Atatürk's closest associates, although most of these men were still alive when Brock went to Turkey thirteen years ago and conceived the idea of this book. In any case, sensational reconstructions and dramatizations are not really a very satisfactory way of presenting history: the facts concerning battles or diplomatic achievements are blurred in a fog of wholly unimportant, would-be dramatic details about buzzing telephones and crackling wires, cigarette smoke and oaths. The scraps of Turkish, the *evet's* and *sheitan's*, spattered over the pages as from a pepperpot, do as little to bring the story to life as do the salacious snippets, freely interspersed, about Atatürk's love life. He had his love life, of course, and a rowdy one it was; but this was the smallest side of a great man, treated by Kemal himself with brutal casualness, and to give it so much prominence shows a lack of sense of proportion, if nothing else.

Even worse is the way in which not only clarity but accuracy are sacrificed to the sensational. The account of the peace terms dictated to Turkey in 1920 is completely inadequate, slurred over to make room for the statement that Kemal Pasha read them out "by lantern-light" to the Grand National Assembly. "By lantern-light" suggests a furtive con-

spiratorial meeting in a barn; in fact the Assembly Hall was then lit, quite adequately, by paraffin lamps hung from the ceiling — it may seem a small point, but it is a good illustration of the author's method. Some of his statements are frankly not true. On page 238 he says that Ankara at a given date contained only a few women of good family, "wives and daughters of refugees from Constantinople." There was, in fact, at that time only *one* family in Ankara which could be called "refugee," the wife and children of Fethi Okyar Bey, then interned in Malta; the others were the womenkind of Atatürk's adherents, who had braved the hideous discomforts of the Anatolian capital to accompany their menfolk. Indeed, to anyone familiar with the inner history of this period in Turkey, Mr. Brock's whole book is strangely unconvincing.

The broad facts of history are treated with a similar disregard for accuracy. It is a plain falsehood to say that "the British Government was tottering under the hammer-blows administered by Angora." The French and Italians had ratted, but the British kept their heads — and their Fleet in the Narrows. Kemal, supple and intelligent, kept his head too; he started a try-on at Chanak, his bluff was called, and he called the try-on off, and let time and diplomacy do for him what even his brilliant cavalry could not achieve against the firepower of men-of-war. To describe Chanak as a "monumental fiasco" is just plumb ignorant; the slender line there did what it was sent to do, and kept Kemal's troops out of Thrace, as Turkish historians themselves acknowledge. But alas, for our author spleen, like sensationalism, would seem to be held more important than the sober dignity of historical truth.

♦ ANN BRIDGE is author of *The Dark Moment* (New York, 1952), a novel of the Turkey of Atatürk's time and based on the personal recollections of many of his closest companions.

TRAVEL INTO YESTERDAY, by Mary Gough. New York: Doubleday, 1954. 305 pages, end paper maps, photographs. \$4.50.

Reviewed by *Rebecca Haigh Latimer*

Mary Gough and her archeologist husband, Michael R. E. Gough, have been spending their summers since 1949 doing a "surface re-

connaissance" of the ancient Roman province of Cilicia in southern Turkey, in the vicinity of the modern city of Adana, and recording what they found of the cities established by the Romans. As Mrs. Gough points out, the Romans were far from being the first on the ground, nor were they the last, and usually their ruined cities are found to be a confusing jumble of periods which must be painstakingly disentangled, at least on paper.

Mrs. Gough has written an interesting, informative, and amusing book. She is an accurate and sensitive observer who not only gives a clear account of their work with its successes, failures, and difficulties, but also draws vivid word pictures of both the people of the country and the wild and splendid places where the Goughs worked. It is obvious that Mrs. Gough enjoyed the people and I am sure they enjoyed her; that is, after she and her husband learned to speak Turkish. There is probably an object lesson of some sort to be drawn from her remarks about their own nervousness, suspicion, and lack of understanding when they could not communicate with the villagers. And speaking of language, Mrs. Gough has a good ear for expressions. No criticism can be made of the Turkish which she uses in the text. It is not only correctly used and spelled (so unusual in books about Turkey!), but gives the reader the exact pronunciation as well.

For the people who wish to know something of the background of the Goughs' work, Michael Gough has written a useful Historical Appendix. There are also glossaries of architectural terms and Turkish words. The pictures are in keeping with the text, light and informal — "Pasha," for instance, posed with borrowed spectacles, bicycle, and *saz*.

Mrs. Gough is following an honored tradition; she not only helps her husband in the technical aspects of his work (she is a trained draftsman), but also plays her part in meeting and winning over the people whom they find at the site of their operations. As William Ramsay — "The Grand Old Man of Anatolia" as Mrs. Gough calls him — writing in *Impressions of Turkey* some sixty years ago says, "The man who is to make [archeological discoveries] must have plenty of time, and must take with him a wife, possessed of cour-

age, tact, pleasant manners and the moral power that wins respect without exacting it." I am not sure that Sir William intended to imply that only the wife must have all these admirable qualities, but I am sure he would have approved of the Goughs, as would have Gertrude Bell, who worked with Ramsay outside of Konya and wrote home in 1907, "I haven't told you half enough what gorgeous fun it's being!" The Goughs had gorgeous fun too. At the same time, it was hard work under difficult conditions of extreme heat, no privacy, and tent life. Even so, it is obvious that the Goughs have been doing a good job, not only of archeology but also of human relations.

♦ REBECCA HAIGH LATIMER spent four years in Ankara, where her husband was Cultural Officer at the American Embassy. In 1953-54 they traveled more than 15,000 miles by car in Anatolia.

## ISLAM

INTRODUCTION À L'ÉTUDE DU DROIT MUSULMANE, by Louis Milliot. Paris: Recueil Sirey, 1953. xii + 822 pages. 1,885 fr.

Reviewed by Arthur Jeffery

For a century now French scholars interested in North Africa have been making notable contributions to the study of Muslim jurisprudence. That their interest continues unabated is made very evident by this handsome volume by Louis Milliot, a professor in the Faculty of Law at Paris.

From the prefatory remarks, one is led to expect some quite new approach to the problems of Muslim jurisprudence, yet the work for the most part is merely a restatement and discussion of the usual and very familiar material already to be found in books on Islamic law. The explanation seems to be that the book is addressed, in the first instance, not to those who approach the subject from the side of Islam, and to whom most of the material will be already familiar, but to those who approach it from the side of law. To students whose training has been in Roman law and then in European law, a treatise on Muslim law offers much that is strange and, indeed, at first somewhat disturbing. For such students Professor

Milliot has sought to put Islamic jurisprudence in its proper setting, explain its peculiar background, and show how peculiarly relevant it is to the religious system of which it forms an integral part.

The present work consists of three parts. First there is an introductory section, giving the necessary background, the Arabian situation, the coming of Muhammad with his "revelations," the early development of the Muslim community (with which went necessarily the development of a legal system), and a special introduction giving the Muslim theory (or theories) of the State and the orthodox conception of the juristic system within the Islamic State. Then comes the main section of the book, setting forth in some detail the actual prescriptions of Muslim law as they are codified in the orthodox systems, and the provisions for their administration. The prescriptions themselves are detailed under two main rubrics, (a) Family and (b) Property, a surprisingly adequate division. Perhaps the most interesting section of the book is the admirably clear account of the administration of justice, the various tribunals and procedures thereat, the law of evidence, and the processes for the execution of judgment. This is followed by a brief third section on the much discussed question of the modifications brought about by Western influences on Muslim law. The whole concludes with a glossary of technical terms, including references to the pages of the work where these terms are more particularly discussed, an excellent bibliography, and adequate indices.

More than one writer in recent years has insisted that law represents the high water mark of Islamic achievement. Professor Milliot's book, it is true, is only an "Introduction," but by means of it one can get an admirable picture both of the excellences and the inherent weaknesses of Muslim law.

♦ ARTHUR JEFFERY, author of *The Qur'an as Scripture* (New York, 1952) and editor of *Materials for the History of the Text of the Qur'an* (Leiden, 1937), is head of the Department of Semitic Languages, Columbia University.

CE QUE DEVIENT L'ISLAM DEVANT LE MONDE MODERNE, by J. Bührer and P. J. André

Paris: Éditions Berger-Levrault, 1952. 336 pages, 2 maps. 900 fr.

Reviewed by Margaret R. Basu

This book, the product of the co-authorship of General Bührer, the former Chief of the General Staff of Colonial Troops, and General André of the French Intelligence Service, has been launched with the blessings of Monsieur Daladier. Both the generals spent the best part of their lives in the Muslim areas of the French Empire in the course of their official careers and are therefore eminently qualified to interpret to the world the problems that face the Muslims in those areas. The authors have, in fact, covered much wider ground — from the psychology of the Muslim in general to the history of the Muslim states and territories in particular. They have assiduously studied and painstakingly traced the evolution of nearly all the major administrations, independent or dependent, comprising the Muslim world. The generals are modest in their profession of the objectives of the book. They represent it as an attempt to boil down the knowledge and experience of two veteran colonial administrators for the edification of the professional novice. It might easily serve as a textbook.

Every year a plethora of books is turned out dealing with the Near and Middle East, but few of them approach the Muslim world as a whole, as this book has done. It thus contributes to a truer understanding of the frequently incompatible claims of emergent nationalisms on the one hand and the wider aspirations of pan-Islamism on the other. General André is an authority on "Black Islam," and his study of the Muslims of Central Africa, about whom relatively little has been written, adds to the interest of the book. It also contains an excellent analysis of the difference between the Islam of the Arab world and the Islam of the African and Asian worlds, as well as of the differences between the various sects and orders within the Islamic world.

From a survey of this kind one would have expected to find an expert assessment of the strength of the traditional way of life and institutions, as also of the mechanics of their survival in the increasing impact of Western thought and technique, but these vital matters

the authors have dealt with only superficially. The value of this book would have been higher had the authors, who appear to have the necessary qualifications for such a task, devoted part of the space to studying the exact process by which the Muslim world can assimilate Western technical knowledge without losing its own culture. Nor do the economic factors which are surely but slowly altering the social and political fabric of the Muslim countries, where poverty and illiteracy are the most pressing problems, receive sufficient emphasis. But the book is dedicated to a better understanding between France and its overseas Muslim territories, and it may well succeed in that narrower objective.

© MARGARET R. BASU, educated at the School of Economics and Political Science, University of London, is at present working with an official body in London.

ISLAMOLOGIA, by Felix M. Pareja, with the collaboration of A. Bausani and L. Hertling. Madrid: Editorial Razon y Fe, 1952-1954. 2 vols. xix + 1,104 pages. 350 pes.

Reviewed by Werner E. Goldner

Felix M. Pareja, professor of Islamic studies, Pontifical Gregorian University, Vatican City, and former professor of Arabic, St. Xavier's College, Bombay, has provided students, scholars, and interested laymen in *Islamologia* with a comprehensive handbook of Islamic studies. First published in Rome in 1951, it has now been presented in a new, enlarged 2-volume Spanish edition. The bibliographical sections have been expanded, and a supplementary chapter on Spanish-Arab literature by Dr. Elias Terés Sadaba of the University of Madrid has been added.

*Islamologia*, for which we might use the term *Islamology*, is in Professor Pareja's definition that branch of Oriental research which concerns itself with the scientific study of Islam. Since, as Pareja clearly states in his introduction, it is impossible to understand Islam adequately without at the same time understanding the civilization to which it has given birth, *Islamology* has to deal not only with Islam as a religion but with its history, sociology, geography, literature, and arts and

sciences as well. Islamology, as a descriptive science, records the growth, development, and history of Islam, but it leaves a discussion of the transcendental values of Islam to the theological sciences.

What Professor Pareja promised in the introduction to his *Islamologia*, he has more than fulfilled. *Islamologia* is a well written, comprehensive account of Islam and of the Islamic world from the North African coast of the Atlantic to the island world of the Pacific. The value of each of the 22 chapters and of the supplement is greatly enhanced by charts, maps, and graphs, and by the carefully selected, extensive bibliographies drawn from the major European languages.

*Islamologia* surpasses in scope and presentation the old reliable reference works of the student of Islam: Pfannmueller, *Handbuch der Islam-Literatur* (Berlin, 1923), and Sauvaget, *Introduction à l'histoire de l'orient musulman* (Paris, 1946). For those who read Spanish or Italian easily, *Islamologia* will replace Sauvaget's work; however, Pfannmueller's bibliography, though badly in need of being brought up to date, will still remain a useful research instrument. An English version of *Islamologia* would fill a great need in the English Islam literature. Where language is no barrier, *Islamologia* will find an honored place next to the *Encyclopedia of Islam*, or its abridgments, on the bookshelf of any earnest student of Islam.

◆ WERNER E. GOLDNER, whose dissertation, *Role of Abdullah ibn Husain, King of Jordan, in Arab Politics, 1914-1951*, was presented at Stanford University, is currently doing research in Arab history at the Hoover Institute.

## RECENT PUBLICATIONS

### General

*De Arabische Liga*, by L. C. Biegel. Amsterdam: C. P. J. van der Peet, 1954. xi + 212 pages. Fl. 6.90.  
*The Blue Continent*, by Folco Quilici. Photographs by the author in collaboration with Giorgio Ravelli. New York: Rinehart, 1954. 246 pages. \$5.00. An account of underwater experiences by the Italian National Underwater Expedition to the Red Sea.

*La cité musulmane: Vie sociale et politique*, by L. Gardet. Paris: Vrin, 1954. 406 pages. 1800 fr.

The work is divided into four main parts: Political and Social Philosophy; Organization of Powers; the Muslim Community (Umma); and Muslim Humanism.

*Constitution of the Arab Empire*, by S. A. Q. Husaini. Lahore: Orientalia, 1954. 153 pages. PRs. 6. The first three chapters concern the nature, sources, and development of the Arab constitution. The other six are devoted to the sovereign, the khalifah, the wazir, the shura, the Arab judiciary, and local government.

*Falcon of Spain*, by T. B. Irving. Lahore: Orientalia, 1954. 141 pages. Rs. 6. A study of 'Abd al-Rahman I, the founder of the Umayyad greatness in Spain, known to history as Saqr Quraysh.

*Gordon of Khartoum: The Life of General Charles George Gordon*, by Lord Elton. New York: Alfred A. Knopf, 1955. 376 pages. \$6.00. An account based largely on Gordon's own correspondence.

*His Country was the World: A Study of Gordon of Khartoum*, by Charles Beatty. London: Chatto & Windus, 1954. 296 pages. 21s. An account of Gordon's work in China, the Sudan and elsewhere, as well as a study of his personality, motives, and ideals.

*Islamic Law in Africa*, by J. N. D. Anderson. New York: HMSO, Colonial Office, Colonial Research Publication No. 16, 1954. 300 pages; appendices, glossary, index to 409. \$11. Half of the book is devoted to Aden, Somaliland Protectorate, Zanzibar, Kenya, Tanganyika, Uganda, and Nyasaland Protectorate. The other half concerns West Africa. Appendix A deals with the Sudan.

*Knight Crusader*, by Ronald Welch. Illus. by William Stobbs. New York: Oxford, 1955. 272 pages. \$2.75. A story of the Crusades. For ages 11-15.

*Lawrence of Arabia: A Biographical Enquiry*, by Richard Aldington. London: Collins, 1955. 388 pages; list of sources, biblio., index to 448; maps, illus. 25s. Reviewed in this issue.

*The Mediterranean and the Middle East. Vol. I, The Early Successes against Italy*, by Maj. Gen. I. S. O. Playfair, with Cmdr. G. M. S. Stitt, Brig. C. J. C. Molony, Air Vice-Marshal S. E. Toomer. London: HMSO, 1954. 450 pages; appendices, index to 506; illus., maps. 35s. The first of six volumes which will cover the campaigns in this theatre from 1939 to 1945. A volume in the U.K. Military Series entitled *History of the Second World War*.

*The Middle East 1955*. London: Europa Publications, 1955. 425 pages. \$11.50. Revised under the supervision of W. B. Fisher and Bernard Lewis, this book contains all the basic information given in the 3rd edition (1953), but also covers the important changes in the area during the last two years.

*Middle East Survey: The Political, Social, and Religious Problems*, by S. A. Morrison. London: SCM Press, 1954. 198 pages. 12s. 6d. Largely devoted to the history of Arab-Jewish relations in Palestine and to an account of the present

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situation. A broad survey of Arab society and politics.

*Muhammad's People: A Tale by Anthology*, by Eric Schroeder. Portland, Maine: Bond Wheelwright Co., 1955. xviii + 838 pages. \$10.00. As described on the title page, this book concerns the religion and politics, poetry and violence, science, ribaldry and finance of the Muslims from the Age of Ignorance before Islam and the Mission of God's Prophet to sophistication in the 11th century.

*Orientalism and History*, ed. by Denis Sinor. Cambridge, Eng.: Heffer, 1954. 116 pages. 7s. 6d. Essays on the Ancient Near East, Islam, India and its Cultural Empire, China, and Central Eurasia by five leading orientalists.

*State and Economics in the Middle East: A Society in Transition*, by Alfred A. Bonné. London: Routledge & Kegan Paul, 1955. 427 pages. 30s. This revised edition of a work first published in 1948 contains a new chapter on postwar developments, dealing with the effects of the immense oil resources, the Russian influence, political and social unrest, the Egyptian revolution, the establishment of Israel, and the extension of U.S. aid to countries in the area. New statistics covering industrial developments in the postwar years have also been added.

*The Story of FAO*, by Gove Hambridge. New York: Van Nostrand, 1955. 237 pages; appendix, bibliog., and index to 303, illus. \$6.50. Chapter I is about Abu Libda, an Egyptian fellah, and rural conditions in Egypt, ending with a short section on the land laws of 1952. Part III, entitled Technical Co-operation, devotes 44 pages to the Near East and Africa.

*The Unsuitable Englishman*, by Desmond Stewart. New York: Farrar, Strauss & Young, 1954. 250 pages. \$3.50. The fictitious oil-rich Arab country of Media of the author's earlier novel *Leopard in the Grass* is also the setting for this novel. Here the hero becomes a driver for an Arab newspaper publisher, to the delight of the Arabs and the consternation of the English colony.

*Women in the Moslem World*, by Madame Ahmed Hussein. Washington, D. C.: Egyptian Embassy, 1954. 29 pages, illus. No charge. Based on a lecture by Mme. Hussein delivered at the University of Chicago in June 1954.

### Afghanistan

*Afghanistan (Ancient Aryana)*, by A. Rahman Pashwak. London: Key Press, 1954. 81 pages, illus., maps. No charge. A short survey of the political and cultural history of Afghanistan, and outline of the geographic, social, and economic conditions of the country, by a member of the Afghan Bureau of Information, London.

*Pakhtunistan: The Kyber Pass as the Focus of the New State of Pakhtunistan: An Important Political Development in Central Asia*. London: The Afghan Information Bureau, n.d. 153 pages. No price indicated. A revised and enlarged edition

of *The Pakhtun Question*, published by the Afghan Bureau in 1951.

### Cyprus

*Cyprus: That Hellenic Island*. Athens: Government of Greece, Press and Information Department, 1954. 8 pages of text, 71 pages of photographs. No charge. An album in support of the Greek Government's appeal to the United Nations portraying the Greek character of the island. Preface by M. G. I. Rhallys, Minister to the Prime Minister.

### Egypt and the Sudan

*The al-Misri Case: A Challenge to the Freedom of the Press*, by Mahmoud Abdul Fath. Submitted to the United Nations, December 7, 1954. 84 pages. Obtainable from the author at 48 West 73rd St., New York 23, N. Y. An exposé of the publisher's controversy with the Egyptian government.

*Egypt: Paintings from Tombs and Temples*. Intro. by Jacques Vandier. New York: N. Y. Graphic Society with UNESCO. 10 pages, 32 colorplates. \$15.00.

*Egypt, the Youngest Republic in the World: 6,000 Years Old*. Published by the Egyptian Embassy, Washington, D.C. 31 pages, illus. No charge. Brief sections on the first dynasty, the old kingdom, the fourth dynasty, the middle kingdom, the Roman period, the Fatimids, the Mamelukes, Mohammad Ali, etc.

*Egypt's Destiny*, by Mohammed Neguib. London: Victor Gollancz, Ltd., 1955. 288 pages, illus. 18s.; New York: Doubleday, 1955. 256 pages. \$4.00. "An autobiographical account of the Egyptian revolution, its history, methods and objectives; of the subsequent schism with Nasser; of the negotiations with Great Britain; of envisioned relations with the West and Israel; and of plans for industrialization and welfare."

*Egypt's Liberation*, by Gamal Abdel Nasser. Washington, D. C.: Public Affairs Press, 1955. 119 pages. \$2.00. American edition of *The Philosophy of the Revolution* (Cairo, 1954). With an introduction by Dorothy Thompson.

*Egyptian Painting: The Great Centuries of Painting*, by Arpag Mekhitarian. Trans. from the French by Stuart Gilbert. New York: Skira, 1954. 166 pages, 95 color plates. \$20.00.

*Statistical Pocket Year-book, 1953*. Ministry of Finance and Economy. Cairo: Government Press, 1954. 69 pages. No price indicated. A convenient summary of statistical data in tabular form—population, health facilities, education, justice, societies and syndicates, agriculture, industry, transport and communications, money and banking, trade and prices.

*Today's Egypt: A New Day for Agriculture. The Agrarian Reform*. 18 pages. No charge. Obtainable from the Press Department, Egyptian Embassy, Washington, D. C.

### Ethiopia

*The Semitic Languages of Ethiopia: A Comparative Phonology*, by Edward Ullendorf. London: Valentine, Mitchell, 1955. 288 pages. 35s.  
*St. George for Ethiopia*, by Beatrice Playne. London: Constable, 1954. 200 pages, illus. 45s.

### Persian Gulf

*Bahrein Islands: A Legal and Diplomatic Study of the British-Iranian Controversy*, by Fereydoun Adamiyat. New York: Praeger, 1955. 268 pages. \$5.00. Examines British diplomacy in the Persian Gulf, with special reference to the Bahrein Islands since the beginning of the 19th century and the validity of the Persian and British claims to these islands.

*The Persian Gulf*, by Sir Arnold T. Wilson. London: George Allen & Unwin, 1954. 327 pages. 25s. A reprinting of this standard work, first published in 1928.

### India

*The Adventures of Rama: The Story of the Great Hindu Epic Ramayana*, by Joseph Gaer. Illus. by Randy Monk. Boston: Little, Brown & Co., 1954. 210 pages. \$3.00. For ages 12-16.

*Bombay Meeting: A Novel of Modern India*, by Ira Morris. New York: Doubleday, 1955. 287 pages. \$3.95. Authors and critics, attending an international conference in Bombay, learn something of present-day India.

*Coromandel*, by John Masters. New York: Viking, 1955. 347 pages. \$3.95. The sixth in a series of 35 projected novels on India by a man who served 14 years in the Indian army.

*Edward Lear's Indian Journal: Water Colors and Extracts from the Diary of Edward Lear (1873-1875)*, ed. by Ray Murphy. New York: Coward-McCann, 1955. 237 pages. \$10.00. Reveals the personality of a versatile genius thrown into relief against the changeless background of India.

*He Who Rides a Tiger*, by Bhabani Bhattacharya. New York: Crown, 1954. 245 pages. \$3.00. A novel of a blacksmith of modern India, who performs a miracle which frees him from the shackles of the past and serves as an inspiration for thousands.

*Hindu Social Organization*, by P. N. Prabhu. Bombay: Popular Book Depot, 1954. 393 pages. Rs. 20. Discusses the Hindu view of life, telling how the life of a Hindu is closely bound up with the concept of Dharma, and how other elements of life follow it.

*The Indian Land Problem and Legislation*, by Govindlal D. Patel. Bombay: N. M. Tripathi, 1954. xvi + 534 pages. Rs. 15. Reviews the various land tenure systems and describes the steps being taken to bring them more into line with modern requirements.

*The Indian Yearbook of International Affairs 1953*. Vol. II, by The Indian Study Group of Interna-

tional Affairs, University of Madras. London: Stevens & Sons, 1954. 519 pages. 20s. Divided into three sections: International Economic Organizations and Economic Problems; International Relations (Past and Present); and International and Comparative Law.

*Jawaharlal Nehru's Speeches, 1949-1953*. Delhi: Publications Division, Ministry of Information and Broadcasting, 1954. 586 pages. \$2.50.

*Land Reforms in India*, by H. D. Malaviya. New Delhi: Economic and Political Research Department, All India Congress Committee, 1954. viii + 461 pages. Rs. 3. Describes the views and recommendations of the various committees that have dealt with land problems.

*The Men Who Ruled India*. Vol. II, *The Guardians*, by Philip Woodruff. New York: St. Martin's Press, 1954. 385 pages. \$5.00. Carries the tale from the Mutiny to the end of British rule on Aug. 15, 1947.

*No Ten Commandments: Life in the Indian Police*, by S. T. Hollins. London: Hutchinson, 1954. 304 pages, illus. 16s. Covers 42 years of police work, mostly in the United Provinces.

*The Removal of Untouchability*, by M. K. Gandhi. Ahmedabad, India: Navajivan Pub. House, 1954. xii + 304 pages. Rs. 3/8/0. A collection of Gandhi's writings on this subject.

*Report on India*, by Ambassador George V. Allen. Hearing before the Committee on Foreign Relations, Senate, 83rd Cong., 2nd Sess., May 12, 1954. Washington: Government Printing Office, 1954. 24 pages. No price indicated.

*Swami and Friends and The Bachelor of Arts*, by R. K. Narayan. East Lansing: The Michigan State College Press, 1954. 345 pages. \$3.95. These two episodes appear to be in the style of Kipling or H. G. Wells, in contrast to two previous novels by Mr. Narayan which were compared for satire and poignancy to some of the great Russian novels.

*The Temple Tiger and More Man-Eaters of Kumaon*, by Jim Corbett. New York: Oxford, 1955. 197 pages. \$3.00. The latest of five books by Mr. Corbett, dealing with experiences and adventures among the people and jungle creatures of India.

*Warren Hastings*, by Keith Feiling. New York: St. Martin's Press, 1954. 420 pages, illus. \$5.00. A biography of one of the most important of the founders of modern India.

### Iran

*Architecture of Islamic Iran*, by Donald N. Wilber. Princeton, N. J.: Princeton Univ. Press, 1955. 224 pages, 277 illus. \$20.00. Covers the architecture of Iran from the time of the Mongol invasions until the conquest of Iran by Timur at the end of the 14th century.

*Iran*, by E. A. Messerschmidt. Koln: Deutscher Wirtschaftsdienst GMBH, 1953. 133 pages; appendices to 168; 3 maps. DM 12.50. A handbook

on the economic structure of the country, with appendices covering such matters as units of weights and measure, climatic data, text of an economic agreement between Iran and West Germany in 1952, and exports. In German.

*Additional Persian Manuscripts*, by A. F. L. Beeston. New York: Oxford, 1954. 178 pages. \$10.00. Contains full descriptions of the acquisitions of the Bodleian Library Catalogue of Persian, Turkish, Hindustani, and Pushtu manuscripts contained in Parts I and II (1889 and 1930) and an author index. In addition describes 419 additional items, one being the second oldest dated Persian manuscript on record.

### Iraq

*Nazarat fi al-tiyarat al-adabiyya al-haditha fi al-Iraq* [Survey of Modern Cultural Currents in Iraq], by Jamil Sa'id. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1954. 99 pages. Price not indicated.

*Muhadarat 'an al-Iraq min al-ihtilal katta al-istiqlal* [Lectures on Iraq from Occupation to Independence], by 'Abd al-Rahman al-Bazaz. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Historical Studies, 1954. 166 pages. Price not indicated.

### Israel and Judaism

*Ben Gurion of Israel*, by Barnett Litvinoff. New York: Praeger, 1954. 273 pages. \$4.00. The first full-length biography of Israel's first prime minister. Reviewed in this issue.

*Israel: The Emergence of a New Nation*, by Oscar Kraines. Washington: Public Affairs Press, 1954. 46 pages. \$1.00.

*Israel's Emerging Constitution 1948-1951*, by Emanuel Rackman. New York: Columbia Univ. Press, 1955. 196 pages. \$3.00. Contains information on political parties, elections, the making of laws and the role of the executive authority in the legislative process, the preparation and approval of the budget, the making of treaties, the rules of procedure in the Knesset, etc.

*Kayi tuhukam Isra'il* [How Israel Is Governed], by Kamal Qasim. Tel Aviv: Davar Press, 1954. 190 pages. Price not indicated. Two introductory chapters, entitled "The State," and "Israel," are followed by five chapters on various phases of government.

*Laws of the State of Israel*, Vol. 6, 1951/1952. Authorized translation from the Hebrew. Ha-kirya: The Government Printer, 1954. 175 pages. Price not indicated.

*Life in a Kibbutz*, by Murray Weingarten. New York: Reconstructionist Press, 1955. 173 pages. \$3.25. Describes the problems and the procedures of life in the cooperative colonies of Israel.

*The Man Called Lenz*, by George Young. New York: Coward-McCann, 1955. 250 pages. \$3.00.

A novel about efforts of the local British police to eradicate Lenz, a Jewish extremist leader relying on terror tactics to gain control of a city and eventually set himself up as a dictator in Palestine, before the establishment of Israel.

*The Messianic Idea in Israel*, by Joseph Klausner. New York: Macmillan, 1955. 543 pages. \$7.50. An analysis and interpretation of the Messianic idea from the time of Moses to the beginning of the 3rd century of the Christian era by a professor at the Hebrew University, Jerusalem.

*Scapegoat of Revolution: The Fate of the Jews in the Political Upheavals of the Last Five Centuries*, by Judd L. Teller. New York: Scribner's, 1954. 352 pages. \$4.50. Chapter 17 deals with Communism in the Middle East.

*The Secret Roads: The "Illegal" Migration of a People 1938-1948*, by Jon and David Kimche. London: Secker & Warburg, Ltd., 1955. 220 pages, illus., map. 15s.

### Jordan

*Muhadarat fi iqtsadiyyat Ardun* [Lectures on the Economics of Jordan], by Ali Dijani. Cairo: League of Arab States, Institute of Higher Studies, 1954. 104 pages. Price not indicated. Contains two chapters of historical introduction and three chapters on Jordan's economic relations with other countries, economic development, and economic plans.

### Lebanon

*The Balance of Payments of Lebanon: 1951 and 1952*, by Edward Fei and Paul J. Klat, and the Staff of the Economic Research Institute of the American University of Beirut. Beirut: Dar al-Kitab, 1954. 92 pages, tables. LL 7.

*The City of Beirut: A Socio-Economic Survey*, by Charles W. Churchill and the Staff of the Economic Research Institute of the American University of Beirut. Beirut: Dar al-Kitab, 1954. 76 pages. LL 7.50. (Available from Khayat's Bookshop, 32 Rue Bliss, Beirut. \$2.50.) Reviewed in this issue.

### Libya

*Prehistory and Pleistocene Geology in Cyrenaican Libya*, by C. B. M. McBurney and R. W. Hey. New York: Cambridge, 1955. 304 pages, 16 plates, 35 text figures. \$9.50. A record of two seasons' geological and archeological fieldwork in the Jabal Akhdar hills, with a summary of prehistoric finds in neighboring territories.

### North Africa

*Crossroads of the Mediterranean*, by Hendrik de Leeuw. New York: Hanover House, 1954. 244 pages, illus., map. \$3.75. A personal account of travelling in Algeria, Tunisia, and Morocco, giv-

ing descriptions and the social customs of each country.

*Desert Adventure*, by Brian Stuart. London: G. Bell, 1954. 183 pages, plate, maps. 15s. Account of a trip by foot and camel across the Sahara.

*In Tunisia a ciascuno il suo: Appunti per un regime futuro*, by Giovanni Wian. Pescara: Livio Stracca, 1954. 115 pages, illus. Lira 700.

50 *Main Facts about Algeria*. Published by the Service d'Information et de Documentation du Gouvernement Général de l'Algérie. Algiers, 1954. 16 pages, illus., map. Price not indicated.

*Morocco 54*. Special issue of *Encyclopédie Mensuelle d'Outre-Mer*. 224 pages. \$3.00. A foreword by M. François Lacoste and an introduction by the Grand Vizier are followed by an introductory section in two parts: Morocco in 1912 and Lyautay's Morocco. This is followed by four other sections: Political Institutions; Social and Cultural Achievements; Economic Development—Finances and Credit; and Equipment.

*North Africa*, ed. by Doré Ogrizek. New York: McGraw-Hill, 1955. 450 pages, \$6.50. Contains hundreds of pictures in color and black-and-white which bring to life the history and romance of Morocco, Algiers, Tunisia, Egypt, the Nile, and the Sahara. A new addition to the World in Color Series.

*Sahara Challenge*, by Richard St. Barbe Baker. London: Lutterworth Press, 1954. 152 pages, pl., maps. 15s.

*Tunisia 54: 72 Years of Franco-Tunisian Collaboration*. Special issue of *Encyclopédie Mensuelle d'Outre-Mer*. 180 pages. 900 fr. Covers the political, administrative, social, and cultural evolution of Tunisia; the development of Tunisian economy; and the modernization of Tunisia. An appendix gives a comparative table showing the development of Tunisia and the Middle Eastern countries.

*The Warrior Saint*, by R. V. C. Bodley. London: Robert Hale, 1954. 302 pages. 15s. A biography of Charles de Foucauld—viscount, soldier, libertine, Trappist monk, and Sahara missionary martyr.

### Pakistan

*Jinnah: Creator of Pakistan*, by Hector Bolitho. New York: Macmillan, 1955. 244 pages. \$3.75. The first biography of Jinnah in English. Written at the request of the Pakistan government.

*Journey to the Pathans*, by Peter Mayne. New York: Doubleday, 1955. 315 pages. \$4.00. A study of the Pathan tribesmen of Pakistan's North-West Frontier.

*Pakistan*, by E. A. Messerschmidt. Köln: Deutscher Wirtschaftsdienst GMBH, 1952. 169 pages; appendices to 194; maps. DM 12.50. Contains a 20-page background chapter and 9 other chapters on such subjects as financial structure and social and cultural problems. Appendices give such information as meteorological and climatic data,

and capitalization and capacity of industrial firms. In German.

*The Strategic Interests of Pakistan*, by K. Sarwar Hasan. Karachi: Pakistan Institute of International Affairs, 1954. 12 mimeo. pages. 25¢. (Available from the Institute of Pacific Relations, 1 East 54th Street, New York.) Submitted as a preparatory paper for the Twelfth Conference of the Institute of Pacific Relations, Kyoto, Sept.-Oct. 1954.

### Saudi Arabia

*Arabia Saudiana*, by Vittoria Capece Galeota. Milan: Ceschina, 1954. 187 pages. Lira 1,200.

*Sa'udi Arabia*, by H. St. John Philby. London: Ernest Benn, 1955. Nations of the Modern World series. xix + 358 pages; index to 393; map. 30s. "A survey of the achievements of the dynasty of Ibn Sa'ud from its romantic debut just over two hundred years ago to our own times."

*Saudi Arabia*. Prepared under the direction of the Commander, Second Air Division, Dhahran Airfield, 1954. 54 pages, illus. Price not indicated. Contains short sections on geography and climate, sanitation and health, American projects in Saudi Arabia, history of Islam and Saudi Arabia, religious observances, language, guide for military personnel, and information for dependents.

### Sudan

*The Finance of Government Economic Development in the Sudan 1890 to 1953*, by John Stone. Khartoum: Sudan Economic Institute, 1954. 257 mimeo pages. Price not indicated.

*The Gezira Scheme from Within: A Collection of Articles by Heads of Departments*. Published by the Press and Information Department of the Sudan Gezira Board. Khartoum: The Middle East Press, 1954. 48 pages, illus. No price indicated. Contains short chapters on such topics as establishment of the scheme, ginning factories, cotton marketing, social development, and financing.

*Sudan Doctor*, by Leonard Bousfield. London: Christopher Johnson, 1954. 201 pages, illus. 15s. Experiences in the Sudan Medical Service during the time of the Condominium.

*Sudan Railways. Annual Report 1952/1953*. Presented by the General Manager, Sudan Railways, to the Minister of Communications. February 1, 1954. 119 pages. No price indicated.

*The Year Book and Guide to East Africa*. London: Robert Hale, 1955. 400 pages of text, 16-page atlas, map. 7s. 6d. Includes, among other things, the Sudan.

### Syria

*Muhadarat 'an Suriya min al-ihtilal hatta al-jala'* [Lectures on Syria from the Occupation to Evacuation], by Najib al-Armanazi. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Historical Studies, 1954. 223 pages. Price not indicated.

## Turkey

*Lehrbuch der türkischen Sprache*, by H. Jansky. Wiesbaden: Harrassowitz, 1954. 255 pages. DM 20.

*Memleketin Sahipleri* [The Masters of the Country], by Mahmut Makal. Istanbul: Varlik Yayınlari, 1954. 107 pages. TL 1. This book brings to life the contemporary jinns (genie), elves, spirits, and superstitions of the simple peasant Anatolians, in whose lives they play such an important role as to be called "the masters of the country." By the author of *Bixim Köy* [Our Village] and *Kü-yümden* [From My Village] (trans. by Sir Wyndham Deedes as *A Village in Anatolia*).

*Time Out for Turkey*, by David Dodge. New York: Random House, 1955. 235 pages. \$3.50. Account of an auto trip from Cannes to Istanbul.

*Die Türkei auf dem Weg nach Europa*, by Friedrich von Rummel. Munich: Verlag Hermann Rinn, 1953. 176 pages. DM 18.

*Die Türkei in den Jahren 1942-51*, by G. Jäschke. Wiesbaden: Harrassowitz, 1954. 200 pages. DM 20.

*Within the Taurus*, by Lord Kinross. London: John Murray, 1955. 203 pages. 18s. Describes a journey, made in 1951, along the Black Sea coast from Istanbul to Trabzon, then through the eastern highlands of Turkey, where the author visited the Kurdish tribesmen and the ruins of the ancient Armenian kingdoms.

## Archaeology, Art, Literature, Music

*The Arabic Manuscripts of Mount Sinai*, by Aziz Suryal Atiya. Foreword by Wendell Phillips. Baltimore: The Johns Hopkins Press, 1955. xxxiv + 95 pages, 21 plates. \$7.50. A hand-list of the Arabic manuscripts and scrolls microfilmed at the library of the Monastery of St. Catherine, Mount Sinai, by the American Foundation for Study of Man expedition in 1950.

*The Archeology of Palestine*, by William Foxwell Albright. London: Penguin Books, 1954. 271 pages, illus. 2s.

*Dictionnaire des inscriptions sémitiques de l'Ouest*. Livraison 1, by Charles-F. Jean. Leiden: Brill, 1954. viii + 64 pages. Gld. 10.

*Excavations at Medinet Habu*, by Uvo Holscher. Vol. 5 of *Post-Ramessid Remains*, ed. and trans. by E. B. Hauser. Chicago: Univ. of Chicago Press, 1954. 81 pages, 48 plates, illus. \$30.00. Results of excavations near Luxor, Upper Egypt, described by a German historical architect.

*Excavations at Ur: A Record of Twelve Years' Work*, by Sir Leonard Woolley. New York: Thos. Y. Crowell, 1955. 256 pages, 31 plates, 22 drawings. \$5.50. Includes a prior publication, *Ur of the Chaldees*, which covered about half of the present material.

*Muhadarat an Hafiz Ibrahim* [Lectures on Hafiz Ibrahim], by Ahmad al-Tahir. Cairo: League of Arab States, Institute of Higher Arabic Studies,

Division of Cultural Studies, 1954. 65 pages. Price not indicated.

*Muhadarat 'an Ibrahim al-Mazini* [Lectures on Ibrahim al-Mazini], by Muhammad Mamduh. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1954. 47 pages. Price not indicated.

*Muhadarat 'an Jamil al-Zahawi* [Lectures on Jamil al-Zahawi], by Nasir al-Hani. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1954. 140 pages. Price not indicated.

*Muhadarat 'an Ma'ruf al-Rasafi* [Lectures on Ma'ruf al-Rasafi], by Mustafa 'Ali. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1954. 138 pages. Price not indicated.

*Muhadarat 'an Khalil Matran* [Lectures on Khalil Matran], by Muhammad Mamduh. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1954. 44 pages. Price not indicated.

*Muhadarat 'an Musr Hayyat Shawqi* [Lectures on Musr Hayyat Shawqi], by Muhammad Mamduh. Cairo: League of Arab States, Institute of Higher Arabic Studies, Division of Cultural Studies, 1955. 77 pages. Price not indicated.

*Music of the Ancient Near East*, by Claire C. J. Polin. New York: Vantage, 1954. 138 pages, illus. \$3.00.

*Peintures des grottes d'Ajanta*, with Introduction by Madanjeet Singh. Paris: UNESCO, 1954. 14 pages of text with 32 full-page color reproductions, and other illus. 5,775 fr. From the UNESCO Art of the World Collection.

*Qataban and Sheba: Exploring the Ancient Kingdoms on the Biblical Spice Routes of Arabia*, by Wendell Phillips. New York: Harcourt, Brace, and Company, 1955. 362 pages, illus., maps. \$5.00. An account of the author's expeditions for the American Foundation for the Study of Man.

*The Saga of Jerusalem the Holy City*, with contributions by Michael Avi-Yonah, David H. K. Amiran, J. J. Rothschild and H. M. Z. Meyer. Jerusalem, Israel: Universitas Publishers, 1954. 76 pages of text, 23 pl., 6 maps. £1 25. Sold by subscription only. The work is divided into 3 parts: historical background, geographical background, and pictorial representation.

*The Social Function of Art*, by Radhakamal Mukerjee. New York: Philosophical Library, 1954. 280 pages, 59 illus. \$10.00. A discussion of the interplay of art and environment. Attributes all Islamic architecture to the influence of the desert—the central dome to the absolute vault of the blue, the tall minarets to the open country, the circular form to the circular horizon, etc.

*Urdu ki Nasari Dastanen* (uniswīn saddi tak) [Urdu Prose Stories (to the 19th century)], by Giyan Chand Jayn. Karachi: Anjuman-i Taraqqiyat-i Urdu, 1954. 607 pages. Rs. 9/8/o. Doctoral dissertation systematically organizing, presenting, and analyzing the "story" literature in Urdu

before Western novel and short story conceptions were introduced. "Dastan" literature, mostly using the "labyrinth" technique of involute subplots of subplots, are still popular folk entertainment. Much unpublished manuscript material is listed; works of Sanskrit, Arabic, and Persian sources and original Urdu tales are distinguished.

### Religion, Philosophy

*al-Bayan fi i'laz al-Qur'an [Exposition of the Miracle of the Qur'an]* by Hamad b. Muhammad al-Khattabi (319-388 A.H.). Ed. by 'Abd al-'Alim. Aligarh, India: Dept. of Arabic and Islamic Studies, Muslim University, n.d. Arabic Publications, No. 1. 51 pages. Price not indicated.

*The Ancient Near East in Pictures Relating to the Old Testament*, by James B. Pritchard. Princeton, N. J.: Princeton Univ. Press, 1954. 351 pages, 769 illus. \$20.00. The nine parts, exclusive of maps and catalogue, relate to peoples and their dress; daily life; writing; scenes from history and monuments; royalty and dignitaries; gods and their emblems; the practice of religion; myth, legend, and ritual on cylinder seals; and views and plans of excavations. Supplements *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, 1951).

*The Holy Land*, by James Riddell. London: Batsford, 1954. 96 pages, 103 photographs, maps. 30s. Pictures of sites and localities connected with Biblical history, each with a descriptive note and a quotation from the Bible.

*Questions to a Moslem: An Exposition of Islam*, by Mohammed El-Zayyat. Washington: Egyptian Embassy, 1954. 15 pages. No charge. Contains 12 general questions on Islam and their answers.

*The Sufi Path of Love: An Anthology of Sufism*, comp. by Margaret Smith. London: Luzac, 1954. xii + 154 pages. 21s. Includes contributions from writers covering a period of 12 centuries.

*Toward Reorientation of Islamic Thought: A Fresh Examination of the Hadith Literature*, by Syed Abdul Latif. Issued by The Academy of Islamic Studies, Hyderabad-Deccan, India, 1954. 29 pages. Price not indicated.

*Treasures of Indian Miniatures*. With a 5-page introduction and notes by Basil Gray. Oxford, Eng.: Bruno Cassirer, 1955. 10 color plates, each with a page of explanation. Distributed by Faber & Faber, London, 12s. 6d. These detachable plates are mostly of miniatures from the 16th and 17th centuries.

*Treasury of Philosophy*, ed. by Dagobert D. Runes. New York: Philosophical Library, 1955. 1,257 pages. \$15.00. Contains, among other things, essays of al-Ghazzali, al-Mukammas, Averroes, M. K. Gandhi, and Rabindranath Tagore.

### FORTHCOMING BOOKS

*The Ancient Inhabitants of Jebel Moya*, by Ramkrishna Mukherjee, C. Radhakrishna Rao, and J. C. Trevor. New York, Cambridge. The material presented, from the 1st millennium B.C., was excavated in the Southern Sudan.

*The Carmelite*, by Elgin Groseclose. New York: Macmillan. An historical novel about a small band of Carmelite missionaries sent by the Pope to the court of Shah Abbas the Great.

*The Evolution of Public Responsibility in the Middle East*, ed. by Harvey P. Hall. Washington: The Middle East Institute. Proceedings of the Institute's Ninth Annual Conference, March 4-5, 1955.

*A History of Indian Philosophy. Vol. V, The Southern School of Saivism*, by Surendranath Dasgupta. New York: Cambridge.

*Indian Village*, by S. C. Dube. Ithaca, N. Y.: Cornell Univ. Press. Describes the social structure and life-ways in an Indian village, the working of the complex caste system, and shows how different castes are integrated in the social, economic, and ritual life of the village community.

*Ionia: A Quest*, by Freya Stark. New York: Harcourt, Brace. The American edition of a book published in England in 1954.

*Law in the Middle East. Vol. I, The Origins and Development of Islamic Law*, ed. by Majid Khadduri and Herbert J. Liebesny. Washington: The Middle East Institute. Contains contributions from 14 authorities.

*Nectar in a Sieve*, by Kamala Markandaya. New York: John Day. A novel of Rukmani, wife of a peasant farmer in South India.

*Social Forces in the Middle East*, ed. by Sydney N. Fisher. Ithaca, N. Y.: Cornell Univ. Press. Papers delivered at a seminar sponsored by the Social Science Research Council at Princeton University in 1952.

*Within the Taurus*, by Lord Kinross. New York: Wm. Morrow, 1955. American edition of the book published in England in 1954.

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# BIBLIOGRAPHY OF PERIODICAL LITERATURE

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With contributions from: Elizabeth Bacon, Ernest Dawn, Richard Ettinghausen, Harvey P. Hall, Sidney Glazer, Louis A. Leopold, Bernard Lewis, M. Perlmann, C. Rabin, Andreas Tietze.

**Note:** It is the aim of the Bibliography to present a selective and annotated listing of periodical material dealing with the Middle East since the rise of Islam. In order to avoid unwarranted duplication of bibliographies already dealing with certain aspects and portions of the area, the material included will cover only North Africa and Muslim Spain, the Arab world, Ethiopia and Eritrea, Turkey, the Transcaucasian states of the Soviet Union, Iran, Afghanistan, and Turkestan. An attempt is made to survey all periodicals of importance in these fields. The ancient Near East and Byzantium are excluded; so also Zionism, Palestine, and Israel in view of the current, cumulative bibliography on this field: *Palestine and Zionism*, a publication of the Zionist Archives and Library, New York.

It would be appreciated if authors of articles appropriate to the Bibliography, in particular those published in journals not appearing among the periodicals listed on pages 232-36, would send reprints or notices of such articles to: Bibliography Editor, The Middle East Journal, 1761 N Street, N.W., Washington 6, D.C.

For list of abbreviations, see page 231. For list of periodicals reviewed, see page 232.

## GEOGRAPHY

7563 "New North Africa map." *Natl. Geog. Mag.* 106 (D '54) 772 and map suppl. Brief description of the new 10-color map of North Africa issued as a supplement to this issue. The map includes the Mediterranean and most of the Middle East as well as North Africa proper.

7564 BERNSTEIN, JOSEPH. "Russia's disappearing sea." *U.S. Naval Inst. Proceed.* 80 (N '54) 1240-4. An interesting account of the Caspian Sea which includes its present economic uses and the background and possible effect of the continuing shrinkage. Photograph of the Iranian harbor at Pahlevi.

7565 GROSVENOR, ELSIE MAY BELL. "Safari from Congo to Cairo." *Natl. Geog. Mag.* 106 (D '54) 721-71. Account of a trip from Zanzibar to Cairo via Lake Victoria and the Nile Valley. Illustrations of Egypt, the Sudan, and Ethiopia.

7566 ZAKARYA, F. "Forgotten strategic battle-fields in the works of the Arab historians." (in Arabic) *Annales Archeol. de Syrie* 3, no. 1-2 (1953) 59-68.

See also: 7567.

## HISTORY

(Ancient, medieval)

7567 COURTOIS, C. "Les rapports entre l'Afrique et la Gaule au début du Moyen Âge." *Cahiers*

*de Tunisie* 11, no. 6 (1954) 127-45. Survey of the records of navigation and trade routes.

7568 EHRENKREUTZ, A. S. "Contributions to the knowledge of the fiscal administration of Egypt in the Middle Ages." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 502-14. The nature of the exchange rate between gold and silver issues; organization of the Cairo mint.

7569 ELISÉEFF, N. "La titulature de Nuraddin d'après ses inscriptions." *B. d'Études O. (Damascus)* 14 (1952-4) 155-96. A model historical analysis of epigraphic data. Shows Nuraddin's changing position on the caliphate, the emphasis on his claim to be the worthy, learned, pious, and militant restorer of orthodox Islam.

7570 GAVADARIAN, GARA. "Dovin and its role in Armenian history." *Armenian Rev.* 7 (Winter '54) 28-32. Dovin became the capital of Armenia in the 4th cent. A.D. and remained as the administrative and trading center until razed during the Turkish invasions of the 13th cent. Excavations were launched on the site of ancient Dovin in 1936.

7571 GOITEIN, D. S. "Two eyewitness reports of an expedition of the King of Kish (Qais) against Aden." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 247-57. Kish is an island in the Persian Gulf and letters of Jewish merchants found in the Cairo Geniza report on an attack in 1135 A.D. These documents provide data for supplementing the stereotyped accounts of Arab historians.

7572 HRBEK, I. "Die Slawen im dienste der Fātimiden." *Archiv O.* 21, no. 4 (1953) 543-81. Collection and analysis of data on *saqāliba* troops and officials who prior to the rise of the Turks performed useful services for the dynasty.

7573 KÖYΜEN, MEHMET ALTAY. "On a work dealing with the great Seljuk emperor Malik-shah." (in Turkish) *Belleten* 17 (O '53) 557-604. Suggests a considerable number of addenda and corrigenda to Ibrahim Kafesoglu's book published in Istanbul in 1953.

7574 LÉVI-PROVENÇAL, E. "Une héroïne de la résistance musulmane en Sicile au début du XIII<sup>e</sup> siècle." *O. Mod.* 34 (Je '54) 283-8. Arabic text and translation of a source relative to the struggle put up by a daughter of Ibn 'Abbād.

7575 LEWIS, BERNARD. "Studies in the Ottoman archives, I." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 469-501. Palestine in the first half-century of Ottoman rule (1516-72): topography, administration, population, minorities, land tenure, taxation, economic life. An appendix contains some registers in Turkish and English.

7576 MINORSKY, V. "A Mongol decree of 720/1320 to the family of Shaykh Zāhid." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 516-27. Historical background of a document published by F. S. Cleaves in the *Harvard J. of A. Stud.* 16 (1953) 1-107. It apparently refers to a split in the leadership of the Safavi order, and to the district of Orand, in the neighborhood of Lankorān.

7577 SMITH, SIDNEY. "Events in Arabia in the sixth century A.D." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 425-68. Brilliant evaluation of the epigraphic material recently discovered by Ryckmans, by a prominent historian of the ancient Near East.

7578 SOURDEL-THOMINE, J. "Les anciens lieux de pèlerinage damascains d'après les sources arabes." *B. d'Etudes O.* (Damascus) 14 (1952-4) 65-85. A curious listing of shrines in Ayyubid and Mamluk times, for saints from Adam to Jesus and Khiḍr.

7579 SOURDEL-THOMINE, J. "Deux décrets mamelouks de Marqab." *B. d'Etudes O.* (Damascus) 14 (1952-4) 61-4. One promulgated in 1393 A.D. deals with a prohibition of alcoholic beverages; the other in 1464 concerns the abolition of an unjust tax.

7580 SURMELIAN, LEON. "The lesson of a holy war." *Armenian Rev.* 7 (Autumn '54) 26-8. The 5th cent. A.D. war between the Armenians and Persians. Includes a review of James Mandalian's *The Vardanantz war: synthesis of Elisha and Lazar of Pharbe* (in Armenian).

7581 DE ÚRBEL, JUSTO PÉREZ. "Lo viejo y lo nuevo sobre el origen del reino de Pamplona." *al-Andalus* 19, no. 1 (1954) 1-42. A study in the history of 9th cent. Spain and of Muslim-Christian political tensions.

7582 UZUNÇARŞILI, H. "Ottoman princes who took refuge in the Mamluk sultanate." (in Turkish) *Belleten* 17 (O '53) 519-35. Relevant Otto-

man and Egyptian sources on these 15th and 16th cent. noblemen.

7583 VATIKIOTIS, P. J. "A reconstruction of the Fatimid theory of the state: I. The apocalyptic nature of the state." *Islamic Culture* 28 (Jl '54) 399-409. Polemizes against Ivanov and stresses the socio-political content of Ismailism. The theoretical political philosophy of al-Kirmānī.

7584 WATT, W. MONTGOMERY. "Economic and social aspects of the origin of Islam." *Islamic Quart.* 1 (Jl '54) 90-103. A summary of Chapter 1 of Watt's *Mohammed at Mecca*, stressing the commercial and transitional character of Meccan society. Contains "concluding reflections" on the relation between Mohammed's career and his ideology.

See also: 7566.

## HISTORY

### (Modern)

7585 L., T. R. "Change of leadership in Egypt." *World Today* 11 (F '55) 51-60. One of the most significant developments of the year in Egypt has been the emergence of Colonel Nasser as an increasingly broad-gauged and mature statesman. His skill and determination in subduing, if only temporarily, the many enemies of his regime have afforded him a favorable opportunity to mount an attack on some of Egypt's major internal problems.

7586 ABDEL NASSER, GAMAL. "The Egyptian revolution." *For. Aff.* 33 (Ja '55) 199-211. The Egyptian Prime Minister interprets modern Egyptian history as a prelude to the revolution of 1952 that brought him and the army to power. He reviews in detail the social and economic plans of the government as well as Egypt's international policy.

7587 AHARONIAN, VARDGES. "The Armenian emancipatory struggle, IV." *Armenian Rev.* 7 (Autumn '54) 118-21. The liberation movement of the Balkan peoples during the 19th century had repercussions in Asiatic Turkey, notably on the Armenians.

7588 BATAL, JAMES. "Notes on the new Egypt." *Muslim World* 44 (Jl, O '54) 227-35. Contrasts the Egypt of 1953 with the Egypt of 1943. The author was particularly impressed by the efforts made by the Revolutionary Council to implement the slogans of "Unity, Discipline, and Work," illustrations of which are here given.

7589 COX, FREDERICK J. "The American naval mission in Egypt." *J. Mod. Hist.* 43 (Je '54) 173-8. The American mission during the period 1870-82 concentrated on revamping the naval command and creating a submarine arm, which "provided the Egyptian military command with formidable defensive naval weapons. That they were not employed in the crisis of 1882 was a tribute to English cleverness rather than an indictment of the American naval mission."

7590 DUKER, A. G. "Jewish volunteers in the

Ottoman Polish Cossack units during the Crimean war." *Jewish Soc. Stud.* 16 (Jl, O '54) 203-18, 351-76. Curious sidelights on European and Turkish history a century ago.

7591 ELLER, E. M. "Troubled oil and Iran." *U.S. Naval Inst. Proceed.* 80 (N '54) 1189-99. Points up the failure of the U.S. to give adequate aid to Iran from 1947 to the rise of Mosaddeq. During that time a program like the Greek aid project could have built a powerful Iran. The oil settlement and a stronger government have given the U.S. a second chance, although the conditions are not as favorable as before.

7592 HAMON, LÉO. "Essai d'introduction à la politique turque." *Polit. Étrangère* 19 (N-D '54) 590-608. Political parties and their future, with special attention to the last election.

7593 INGRAMS, HAROLD. "The British and South Arabia." *Arab World* 20 (Jl '54) 28-38. British aims and techniques, authoritatively analyzed in detail. Suggests various ways—political, economic, and cultural—in which the people of southwest Arabia can be helped.

7594 ISSAWI, CHARLES. "The bases of Arab unity." *Internat. Aff.* 31 (Ja '55) 36-47. The author weighs the factors making for unity in the Arab world and those keeping it disunited. Although avoiding flat predictions, he seems to favor the view that the centripetal forces of political and economic self-interest will eventually prevail and that unification will be attained in stages and through various means.

7595 JEMMA, ENZO, JR. "Il movimento Euro-pista in Turchia." *O. Mod.* 34 (Je '54) 241-58. Surveys recent articles in favor of Turkish participation in the movement for European integration. Turkish "Europeanism" is a movement which has developed only in the years since the war and as a result of external influences. Its ready acceptance in Turkey indicates that it answers local needs.

7596 KOSTANICK, HUEY LOUIS. "Turkish resettlement of refugees from Bulgaria, 1950-1953." *Middle East J.* 9 (Winter '55) 41-52. One of the factors in the success of the program was the attempt to resettle in territory as similar as possible to the place of origin. Nevertheless, there has been some complaint over land allotments and a drift to towns and cities.

7597 LAQUEUR, WALTER Z. "The appeal of Communism in the Middle East." *Middle East J.* 9 (Winter '55) 17-27. The appeal of Communism has been mainly to the intelligentsia, which feels that it is not allowed to play in the new independent states the important role for which it is equipped. The intelligentsia is looking for a fresh creed to supplant outworn values of Islam; democracy has failed it and to many Communism seems the best answer.

7598 LEWIS, NORMAN N. "The frontiers of settlement in Syria, 1800-1950." *Internat. Aff.* 31 (Ja '55) 48-60. Discusses the extension of agriculture, peasant colonization, and the settlement in Syria during the past 150 years.

7599 McFADDEN, TOM J. "Whose news?" *al-Kulliyah* 29 (O '54) 6-9ff. The Arab press is caught between foreign-owned news services on the one hand and fear of government censorship on the other, as this account of the current news agency and propaganda situation shows. The author advocates an attempt to solve the problem by organizing genuine Arab news bureaus partly financed with government support but safeguarded against government control.

7600 SABLIER, EDOUARD. "L'Égypte, propagande et réalités politiques." *Polit. Étrangère* 19 (N-D '54) 581-90. As a result of the Anglo-Egyptian Treaty of October 1954 it appears that the British evacuation will be more symbolic than real. The Abdel Nasser regime should be persuaded to exempt France from propaganda attacks just as is the case with England and the U.S.

7601 SHEARMAN, JOHN. "From the 'island' of Baghdad." *Arab World* 20 (Jl '54) 9-20. A graphic description of the disastrous flood of March 1954. One of the good results has been the dissipation of any remaining doubts as to the value of the Wadi Tharthar project for controlling the Tigris waters.

*See also:* 7605.

## ECONOMIC AFFAIRS

(General, finance, commerce, agriculture, natural resources, labor, transportation and communications)

7602 "The 1954/55 budget estimates." *Econ. Bull.* (Cairo) 7, no. 3 (1954) 156-60.

7603 "Egypt's financial and payments agreements." *Econ. Bull.* (Cairo) 7, no. 3 (1954) 161-9. Half of Egypt's foreign trade operations is based on bilateralism.

7604 "The tobacco and cigarette industry in Egypt." *Econ. Bull.* (Cairo) 7, no. 3 (1954) 170-5. Imported raw material supplies one-seventh of the state's revenue and makes work for 11,000 people. Prewar markets are steadily being lost.

7605 BASTER, JAMES. "The economic problems of Jordan." *Internat. Aff.* 31 (Ja '55) 26-35. Struggling under the burden of excessive population and poor natural resources, Jordan is unlikely to solve its problems even with large amounts of foreign aid or the implementation of present irrigation and power plans.

7606 RICCI, CARLO. "Note sulle comunicazioni stradali e ferroviarie nella provincia di el-Hāsā' (Arabia Saudiana)." *O. Mod.* 34 (Jl '54) 293-303.

7607 SHABANA, Z. M. "Effet de la tarification sur les produits agricoles égyptiens." (in Arabic) *L'Egypte Contemp.* 45 (Jl '54) 1-45.

7608 SIEMIENSKI, ZBIGNIEW. "Impact of the coffee boom on Ethiopia." *Middle East J.* 9 (Winter '55) 67-75. Although there has been little inflation as a result of the coffee boom, the profits have largely gone into the hands of the few.

The Ethiopian government has done relatively little to utilize its increased income for developmental purposes.

7609 VALDEYRON, G. "A propos de l'économie agricole de la Tunisie." *Cahiers de Tunisie* 2, no. 6 (1954) 203-12. On a book by the agronomist R. Dumont and the discussion aroused by it. Tunis is confronted with a major problem in feeding its growing population.

7610 WAHBY, OMAR. "Econometric approach to certain agricultural problems in Egypt." *L'Egypte Contemp.* 45 (Jl '54) 43-52. Seeks to define the role of econometrics in establishing relationships in the field of economics and to construct some analytical models applicable to specific situations in the Egyptian agricultural economy.

7611 WIRTH, EUGEN. "Die lehmhütten-siedlungen der stadt Bagdad." *Erdkunde* (Bonn) 8, no. 4 (1954) 309-16. This socio-geographic study shows that the mud hut areas of Bagdad are not useless slums but important living quarters for settled nomads. They are also the chief source of Bagdad's milk supply.

See also: 7584, 7593, 7615, 7623.

## SOCIAL AFFAIRS

(General, education, population and ethnology, medicine and health, religion, law)

7612 "La situation sociale dans le Moyen-Orient." *L'Egypte Contemp.* 45 (Jl '54) 1-42. In many places change is the order of the day, although there is unanimity neither on the nature of the desired change, nor on the method, nor on the rhythm to be adopted. The article is taken from a chapter in *Rapport préliminaire sur la situation sociale dans le monde*, a UN publication.

7613 "Vers un nouveau pan-islamisme." *L'Afrique et l'Asie* 28, no. 4 (1954) 3-6. Under Egyptian inspiration attempts are being made to multiply contacts between the various Muslim states—governmental and administrative as well as economic. However, in the end nothing truly constructive will emerge unless there is first a religious renaissance.

7614 'ABD AL-TAFĀHUM. "A Cairo debate on Islam and some Christian implications." *Muslim World* 44 (Jl '54) 236-52. A detailed summary of the arguments for and against the reform of Islam as embodied in three recently translated Arabic texts together with an expression of the attitudes toward the issues therein raised that Christians might well adopt.

7615 ALLEN, H. B. "The rural factor." *Muslim World* 44 (Jl '54) 171-80. Suggests several ways in which the Near East farming population can be revitalized and thus enable Islamic culture to make its maximum contribution to the contemporary world.

7616 BUSSON DE JANSSENS, G. "Les vicissitudes des fondations pieuses dans le monde musulman." *L'Afrique et l'Asie* 28, no. 4 (1954) 7-22. The *wakfs* retain their religious function but their

social significance is tending to diminish owing to the state's assumption of most of the traditional activities. This is just one of the many changes which this venerable Muslim institution has undergone in its long history.

7617 CARLETON, ALFORD. "Christian understanding and action in the Near East." *Muslim World* 44 (Jl '54) 163-70. Lays down a five-fold program of action in the area for Americans in general and missionaries in particular.

7618 CRAGG, KENNETH. "Then and now in Egypt: the reflections of Ahmad Amin, 1886-1954." *Middle East J.* 9 (Winter '55) 28-40. The life and writings of Ahmad Amin exemplify the reaction to the modern world of a conservative Muslim.

7619 DEMEERSEMAN, A. "Les données de la controverse autour du problème de l'imprimerie." *IBLA* 17, no. 2 (1954) 113-40. Continuing his analysis of the delay in introducing printing into the Islamic world, the author discusses with acute insight the social, moral, doctrinal, economic, and political reasons.

7620 LUNET, PIERRE. "Aspects sociaux du sahel de Tunisie." *L'Afrique et l'Asie* 28, no. 4 (1954) 55-63. *Sahel* is the designation for the coastal plain of Tunisia which derives its social characteristics from its homogeneous physical structure.

7621 MAHMĀSSĀNĪ, SOBHĪ. "Muslims: decadence and renaissance." *Muslim World* 44 (Jl '54) 186-201. Islam declined when it (1) suspended *ijtihād* (interpretation) and neglected education; (2) began to cling to unreliable traditions and texts; (3) became formalistic and particularistic; (4) indulged in sectarian prejudices; and (5) failed to study the effective causes of legal rules. Revival will result when religion is separated from purely worldly matters and the true principles of Islam are recognized and implemented.

7622 AL-NA'ŪRĪ, ĪSĀ. "The crisis of culture in the Arab world." (in Arabic) *al-Adib* 13 (S '54) 24-7. This crisis has been brought about largely by a widespread neglect of books and serious magazines. Intellectuals and non-intellectuals alike are distracted by the radio, cinema, and trashy literature. Partisan and sectarian materials as well as excessive loading of books and newspapers with monotonous anti-imperialist diatribes stifle interest and repel readers.

7623 PATAI, RAPHAEL. "The dynamics of westernization in the Middle East." *Middle East J.* 9 (Winter '55) 1-16. Discusses two aspects—technology and prestige—and points out that these have brought about a cultural cleavage in Middle Eastern society, the creation of an urban proletariat, and the development of a middle class; also a dislocation of value judgments.

7624 RITTER, HELLMUT. "Die anfänge der hūrūfisēkē." *Oriens* 7 (Je '54) 1-54. In large part, the life and works of Fazl, a Persian mystic, who was killed by Tamerlane's son Miranshah in 796 A.H.

7625 RONDOT, PIERRE. "Un congrès Islamo-Chrétien au Levant." *L'Afrique et l'Asie* 28, no. 4

(1954) 64-6. The author believes that this conference designed to explore the bases of Islamo-Christian understanding during April 1954 achieved some success despite the attacks made on it from local Arab sources.

7626 SARAFIAN, VAHE A. "Cephalic index of Armenians." *Armenian Rev.* 7 (Winter '54) 77-90.

7627 SARKISSIAN, HAIK. "The number of Armenians in the U.S.S.R." *Armenian Rev.* 7 (Autumn '54) 111-2. On the basis of registered voters for the March 1950 elections, the author conjectures that the present population of Soviet Armenia numbers 1,724,658.

7628 SMITH, HAROLD B. "The Muslim doctrine of man." *Muslim World* 44 (Jl '54) 202-14. Analyzes the Qur'an and the views of such modernists as Muhammad 'Abduh, Muhammad 'Iqbāl, and Ziya Gökalp in order to delineate the Islamic attitude toward the nature of man. Points of compatibility and resistance both to communism and to democracy are tentatively advanced.

7629 THOMAS, LEWIS V. "Turkish Islam" *Muslim World* 44 (Jl '54) 181-5. Islam in Turkey is characterized by the secular and Western-mindedness of the upper classes and the increasing religious "reaction" of the petty bourgeois and farmers. However, Islam is no more doomed in the case of the one than that it will regain its traditional economic and political place in the other so long as Turkey's dynamic development continues.

7630 TIBAWI, A. L. "Muslim education in the golden age of the caliphate." *Islamic Culture* 28 (Jl '54) 418-38. An interesting collection of literary references, but with insufficient use of European scholarship. Better on the earlier period than on the Abbasid.

7631 TILTACK, CURT. "Die neuaustrichtung des Islams in 20. jahrhundert." *Saeulum* 5, no. 4 (1954) 359-75. Since World War I missionary Islam has been achieving ever wider success in every part of the world (especially Africa) for reasons that are detailed in this country by country study.

7632 VATIKIOTIS, P. J. "The syncretic origin of the Fatimid *da'wa*." *Islamic Culture* 28 (O '54) 475-91. The conflicting accounts of the origin of Ismailism point to a gradual growth by syncretism. The basic element is Judaeo-Christian gnosticism. The genealogical problems are of little importance.

7633 WINDER, R. BAYLY (trans.) "Islam as the state religion." *Muslim World* 44 (Jl '54) 215-26. The forthright justification for the establishment of Islam as the official religion of Syria by a leader of the Syrian branch of the Muslim Brotherhood, being the translation of a series of articles by Shaykh Muṣṭafā al-Sibā'i published in the Damascus newspaper *al-Mandār*.  
See also: 7578, 7584, 7593, 7611.

SCIENCE  
(General, history)

7634 KURDIAN, H. "Anania Shirakatzi." *Armenian Rev.* 7 (Autumn '54) 43-50. Notes on the life and works of the famous 7th cent. A.D. Armenian mathematician, based on his autobiography, here translated.

7635 MILLÁS VALLICROSA, J. M. "Sobre bibliografía agronómica hispanoárabe." *al-Andalus* 19, no. 1 (1954) 129-42.

7636 ROSENTHAL, FRANZ. "Ishāq b. Ḥunayn's *Ta'rih al-atibbā'*." *Oriens* 7 (Je '54) 55-80. Text and translation of an Istanbul ms. by Ishāq, son of the famous Ḥunayn, that contributes some information on famous physicians of antiquity and the development of medicine.

ART  
(Archaeology, epigraphy, manuscripts and papyri, minor arts, numismatics, painting and music)

7637 ANHEGGER, ROBERT. "Die römerbrücke von Mostar." *Oriens* 7 (Je '54) 87-107. This discussion of bridges is a contribution to the history and organization of architecture in the Ottoman Empire.

7638 ASLANAPA, OKTAY. "Türkische miniaturmalerie am hofe Mehmet des eroberers in Istanbul." *Ars O.* 1 (1954) 79-84, 26 pl. Discussion of a large selection of paintings, often in Chinese or Chinoiserie style, found in four albums belonging to the Topkapı Sarayı Müzesi in Istanbul. The author regards them as Turkish paintings made by Uigur artists chiefly at the court of Mehmed Fātih. The albums have been known for a long time, but most of the paintings are here reproduced for the first time.

7639 BEESTON, A. F. L. "A Safaitic hunting scene." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 592. On a rock drawing published by G. L. Harding in *Annales Dept. Antiquities of Jordan* 2, no. 73, 29-30. The animals are the oryx, the inscr. 'bb = "prairie."

7640 BERCHEM, MARGUERITE VAN. "Sedrata. Un chapitre nouveau de l'histoire de l'art musulman. Campagnes 1951 et 1952." *Ars O.* 1 (1954) 157-72, with 9 text figures and 6 plates. Well illustrated report on the excavations of Sedrata in Southern Algeria, which was founded about 909 A.D. by the schismatic Berber Ibādites. It flourished during the 10th and 11th centuries before being destroyed either in 1077 or 1274. The main finds are richly varied carved stucco decorations.

7641 BOSCH VILÁ, J. "El problema de los 'dinares qanāsires'." *al-Andalus* 19, no. 1 (1954) 143-8. Qīnāsīr = censal.

7642 CAMMAN, SCHUYLER. "Carvings in walrus ivory." *Univ. of Penn. Mus. B.* (Philadelphia) 18 (S '54) 3-31. A general survey which deals

also with the hilts of ivory used by Arab, Turkish, Persian, Afghan, and Indian sword and knife workers, who employed them from at least the 10th century on, as it was believed that the ivory would stop the flow of blood. It was used as well for spoons because it was supposed to sweat at contact with poison and thus result in its detection. *Illust.*

7643 DAY, FLORENCE E. "The inscription of the Boston 'Baghdad' silk. A note on method in epigraphy." *Ars O.* 1 (1954) 191-4, with one plate. New epigraphic evidence that the well-known silk in the Boston Museum of Fine Arts must have been made in Spain, although the inscribed text mentions Baghdad as the place of manufacture.

7644 DELPY, ALEXANDRE. "État des recherches céramiques au Maroc." *Faenza* 40, no. 1 (1954) 3-14, with 5 plates. Classified survey of the various types of medieval and modern pottery found in the French protectorate of Morocco, especially in the excavations of Salé.

7645 EHRENKREUTZ, A. S. "The standard of fineness of gold coins circulating in Egypt at the time of the crusades." *J. Amer. O. Soc.* 74 (Jl-S '54) 162-6. Technical discussion based on a chapter of a treatise on the Egyptian mint by Mansūr b. Ba'rah, written during the reign of the Ayyubid Sultan al-Kāmil (1218-38 A.D.).

7646 ERDMANN, KURT. "Die fatimidischen bergkristallkannen." *Forschungen z. Kunstgeschichte und christlichen Archäologie* (Baden-Baden) 2 (1953) 189-205. Products of the highly developed glass industry of 10th cent. Iran must have come to Fatimid Egypt where they were imitated by carvers of rock crystals. This explains the post-Sasanian Iranian elements in the celebrated Egyptian rock crystal vessels.

7647 ETTINGHAUSEN, RICHARD. "Notes on the lusterware of Spain." *Ars O.* 1 (1954) 133-56, with 9 pl. and 4 text *illust.* Discusses a luster fragment with what seems to be a ceremonial litter found in Madīnat al-Zahrā'; the relative chronological sequence of the "Alhambra vases"; the hand symbol as used in Muslim art and, in particular, Andalusian pottery; the fragment of a large "Alhambra vase" in the Freer Gallery of Art.

7648 ETTINGHAUSEN, RICHARD. "Some paintings in four Istanbul albums." *Ars O.* 1 (1954) 91-103. Tries to fit the miniatures discussed by Oktay Aslanapa in the same issue of *Ars Orientalis* into the framework of Near Eastern painting in the first half of the 15th cent.

7649 FRYE, RICHARD N. "An epigraphical journey in Afghanistan." *Archaeology* 7 (Je '54) 114-8, 7 figs. A travelogue describing the difficulties encountered in reaching the still undeciphered, non-royal Parthian rock inscription at Tang-i Aza, west of Herat. The chief importance of this short article lies in the publication of two photos of the mosque and medresa of Chisht, built by Sultan Ghiyāth al-Din Ghūrī b. Sam (ca. 1193-1202).

7650 GODARD, ANDRÉ. "L'art musulman et les génies nationaux." *Cahiers d'Hist. Mondiale* 1 (Ja '54) 558-70. Muslim art is said to show the same characteristics as Arab poetry, the main art of the constituent power of Islam and of Semitic art in general: pre-eminence of the decorative tendency, a predilection for minute detail, strict artistic laws leading to hieratic styles, and a preference for elaboration of already acquired forms to the detriment of new ideas.

7651 GODARD, ANDRÉ. "The newly-found palace of Prince Xerxes at Persepolis, and sculptures which the architects rejected." *Illust. London News* 224 (Ja 2 '54) 17-9, *illust.* The palace is situated below the terrace and designated as that of Prince Xerxes through a trilingual inscription. On the terrace a complete, but esthetically unsatisfactory, griffin capital, a technically deficient lion capital, and a sculpture of a dog were unearthed.

7652 GRABAR, OLEG. "The painting of the six kings at Quṣayr 'Amrah." *Ars O.* 1 (1954) 185-7. Interprets a well-known wall painting in the desert castle and bath of Quṣayr 'Amrah as "an attempt by an Umayyad, possibly Yazid b. al-Walid, to adapt the Sasanian artistic theme of the 'Kings of the Earth' gathered to pay homage to their overlord to the concept of the 'Family of Kings."

7653 GRAY, BASIL. "An unknown fragment of the *Jāmi' al-tawārīkh* in the Asiatic Society of Bengal." *Ars O.* 1 (1954) 65-75, with 12 pl. Discussion of an important illuminated portion of Rashid al-Din's *Universal History* covering the events between 617 and 698 (1220-98 A.D.), now in Calcutta. The miniatures seem to be from the end of the 14th cent.

7654 LAUFFRAY, M. J. "Une madrassa Ayyoubide de la Syrie du Nord." *Annales Archéol. de Syrie* 3, no. 1-2 (1953) 49-66. An architectural study of the 13th cent. Sultaniya of Aleppo.

7655 LITTMANN, E. "Nabataean inscriptions from Egypt, II." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 211-46. Based mainly on field notes of the late Dr. H. A. Winkler.

7656 LOEHR, MAX. "The Chinese elements in the Istanbul miniatures." *Ars O.* 1 (1954) 85-9. The article establishes which of the miniatures in four Istanbul albums discussed by Oktay Aslanapa in the same issue of *Ars Orientalis* are Chinese originals, which are copies, and to what extent others in the Eastern manner are dependent on Chinese subject matter or style.

7657 MANTRAN, R. "Les inscriptions arabes de Broussa." *B. d'Études O. (Damascus)* 14 (1952-4) 87-114. Re-editing of 48 texts dated between 1336 and 1525.

7658 MILES, GEORGE C. "The Sāmarrā' mint." *Ars O.* 1 (1954) 187-91. Demonstrates that Sāmarrā', the famous temporary Abbasid capital, did not come to an end in 279/892, since the local mint was active until 341/953. Includes a list of known dinars and dirhams issued in Sāmarrā' between 224 and 341 A.H.

7659 ORAL, M. ZEKI. "The Kubadiye palaces in Kayseri." (in Turkish) *Belleoten* 17 (O '53) 501-17. A survey of literary and archaeological evidence relating to the Seljuq palaces of Kubadiye or Keybadiye, in the region of Kayseri.

7660 AL-OUCH, A. F. "Les anciennes maisons à Damas" (in Arabic) *Annales Archeol. de Syrie* 3, no. 1-2 (1953) 47-58. Illust.

7661 PELLAT, CH. "Notice sur un manuscrit arabe de Berlin." *Oriens* 7 (Je '54) 85-6. Summary of contents of *al-Mukhtar min kalâm Abi 'Uthmān al-Jāhīz* (Ahlwardt 5032; Landberg 828).

7662 PETERSEN, THEODORE C. "Early Islamic bookbindings and their Coptic relations." *Ars O.* 1 (1954) 41-64, with 39 text figs. A careful analysis of the early bookbindings discovered in a storeroom of the Great Mosque in Kairouan and published in 1948 by G. Marçais and L. Poinsot (*Objets Kairouanais, I*) and a well-documented comparison with 8th and 9th cent. Coptic bindings on which they technically depend.

7663 RICE, D. S. "The seasons and the labors of the months in Islamic art." *Ars O.* 1 (1954) 1-39, with 20 pl. and 25 text illust. Representations of the four seasons are found in a ms. of miscellaneous content dated 801/1399 and painted in Jelairid style (Bodleian Library Or. 133) and of the 12 months with their characteristic activities on various inlaid bronze candlesticks made in Azerbayjan in the second half of the 13th cent. Both themes are of Western origin.

7664 RICARD, ROBERT. "Couraça et coracha." *al-Andalus* 19, no. 1 (1954) 149-70. On a term in the vocabulary of fortifications.

7665 ROBINSON, B. W. "Origin and date of three famous Shāh-Nāmeh illustrations." *Ars O.* 1 (1954) 105-12, with 7 pl. Attribution of 3 celebrated miniatures (one in the British Museum and two formerly in the Leipzig Kunstgewerbemuseum) to the Turkoman style, centering in Shiraz and the period between 1505 and 1510; in earlier publications they had usually been dated 1450-75 and attributed chiefly to Herat.

7666 SOURDEL-THOMINE, J. "Une inscription inédite de la madrassa Sultaniya à Alep." *Annales Archeol. de Syrie* 3, no. 1-2 (1953) 67-70. Remnant of a non-preserved *waqf* for travelers from the Maghreb.

7667 SOURDEL-THOMINE, J. and SOURDEL, D. "Notes d'épigraphie et de topographie sur la Syrie du Nord." *Annales Archeol. de Syrie* 3, no. 1-2 (1953) 81-105. Seven minor studies; two short Kufic inscriptions; a 15th cent. inscription.

7668 STERN, HENRI. "Quelques œuvres sculptées en bois, os et ivoire de style omeyyade." *Ars O.* 1 (1954) 119-31, with 17 figs. Attributes the wooden door of a Syrian monastery and a well-known series of bone and ivory plaques, of which the finest are in the chair of the Cathedral of Aix-la-Chapelle, to the Umayyad period (end of 7th and first half of 8th cent.).

7669 SULAYMAN, M. "The art exhibition of 1953." (in Arabic) *Annales Archeol. de Syrie* 3 no. 1-2 (1953) 165-7.

7670 TORRES BALBA, L. "Actividades de los moros burgaleses en las artes y oficios de la construcción (siglos XIII-XV)." *al-Andalus* 19, no. 1 (1954) 197-209.

7671 TORRES BALBA, L. "Mozarabías y juderías de las ciudades hispano-musulmanas." *al-Andalus* 19, no. 1 (1954) 172-97.

7672 TORRES BALBA, L. "Sillerías de coro mudéjares." *al-Andalus* 19, no. 1 (1954) 203-18.

7673 WILBER, DONALD N. "Builders and craftsmen of Islamic Iran." *Archaeology* (Cambridge, Mass.) 7 (Mr '54) 37-41, with 5 figs. General discussion of the status of architects and various craftsmen in the building trade and their work procedure. Examples based on the Il-Khānid period (1256-1349) and modern traditional customs.

See also: 7568, 7577, 7683.

### LANGUAGE

7674 ALONSO, A. "Tecnicismos arábigos y su traducción." *al-Andalus* 19, no. 1 (1954) Especially on the usage of Avicenna's medieval translators.

7675 MCKENZIE, D. N. "Gender in Kurdish." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 528-41. The bewildering variety of *izafeh* and oblique case endings is shown to indicate a system of two genders that is fairly uniform throughout the dialects. Where cognates from other Iranian languages are available, they generally conform.

7676 MANNING, CLARENCE A. "Nikolay Marr and Armenian studies." *Armenian Rev.* 7 (Autumn '54) 128-32. More important perhaps than any of his theories was Marr's emphasis on the necessity of a broad-gauged study of all phases of ancient and modern Armenia — language, literature, archaeology, etc. He thus rescued Armenian studies from the sterile manuscript-centered discipline that it had been until his arrival.

7677 MUNDY, C. S. "The e/ü gerund in old Ottoman." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 298-319. A study in historical phonology.

7678 PRITSAK, OMEIJAN. "Orientierung und farbsymbolik." *Saeculum* 5, no. 4 (1954) 376-83. On color terms in Altaic ethnic names.

See also: 7689.

### LITERATURE

7679 ABDEL KADER, ALI. "The *rasā'il* of al-Junayd." *Islamic Quart.* 1 (Jl '54) 71-89. Edition and translation of the Sufi treatise *K. al-fanā'* by al-Junayd b. Muhammad (ca. 210-98 A.H./825-910 A.D.), with a brief introduction. The publication of additional treatises in the journal is promised.

7680 ABDEL-MEGUID, ABDEL-AZIZ. "A survey of story literature from before Islam to the middle of the nineteenth century." *Islamic Quart.*

7681 (Jl '54) 104-13. Brief characterization of *maqāmas*, romances, popular stories, and philosophical novels up to the 14th cent. The contribution of pre-Islamic Arabia ("there is no mythology in Arabic literature") and of early Jewish and Christian converts ("liberal and unscrupulous contribution") is minimized.

7682 AL-ABYĀRĪ, IBRĀHĪM. "The fatherland in classical Arabic literature." (in Arabic) *al-Adib* 13 (O '54) 45-9. Faith in the fatherland is faith in God.

7683 ALLARD, M. "Le nationalisme d'Averroes d'après une étude sur la création." *B. d'Études O.* (Damascus) 14 (1952-4) 7-59. "Rather than a rationalist, Averroes seems to us definitely a philosopher who attempted to think through the problem of creation philosophically. If he did not succeed, that was because he could not free himself sufficiently from Aristotelian philosophy."

7684 BAUSANI, ALLESANDRO. "Due antichi manoscritti delle quartine di Omar Khayyām scoperti da A. J. Arberry." *O. Mod.* 34 (Ap '54) 190-5. Several observations on Arberry's work; in general, Bausani accepts his conclusions but differs on a number of details.

7685 BEESTON, A. F. L. "The 'Ali ibn Shāh preface to Kalilah wa Dimnah." *Oriens* 7 (Je '54) 81-3. Discusses the possible identity of Bahnūd b. Sāhwān, to whom is ascribed authorship of an introductory chapter, to Ibn al-Muqaffa's work.

7686 GARCIA GÓMEZ, E. "La muwašha de Ibn Baqī de Córdoba mā laday sabrun mu'inu con jarýa romance." *al-Andalus* 19, no. 1 (1954) 43-52.

7687 HAIM, SILVIA G. "Alfieri and al-Kawākibi." *O. Mod.* 34 (Jl '54) 321-34. Shows that al-Kawākibi's *Tabā'ī* was "inspired to . . . a very great extent" by Alfieri's *Della tirannide*, which was not available in translation, and speculates that the Italian book was read to him. Demonstrates borrowings by the Arab author from Fourier.

7688 HAMIDULLAH, M. "Le 'Livre des générations' d'al-Balādhūri." *B. d'Études O.* (Damascus) 14 (1952-4) 197-211. About 700 of the approximately 2500 pp. have been published. The library of the Imam of Yemen has Vol. IV. The only complete copy is in Istanbul. The table of contents of the whole work is here reproduced and the pages of the numerous divisions indicated.

7689 HOVIAN, STEFAN. "The history of Armenian literature and its study in Soviet Armenia." *Armenian Lit.* 7 (Autumn '54) 51-6. Almost all the abler writers of the 19th and 20th centuries were criticized and condemned for the "error" of nationalism, except during World War II when the Soviets sought to exploit this feeling in defense of the fatherland.

7690 LORIMER, D. L. R. "The popular verse of the Bakhtiari in S.W. Persia, I." *B.S.O. Afr. Stud.* 16, no. 3 (1954) 542-55. Notes on the people and their language, and on the metre, rhyme, and imagery of the verse, as well as the peculiar "telephrases" style in which it is couched.

7691 MINORSKY, V. "Jihān-shāh Qara-Qoyunlu and his poetry (Turkmenica 9)." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 271-97. On a British Museum ms. of poems by Ḥaqiqi = Sultan Jihān-shāh of Persia (1438-67 A.D.) in Azerbaijan, Turkish, and Persian.

7692 NIKITINE, B. "Les thèmes sociaux dans la littérature persane moderne." *O. Mod.* 34 (My '54) 225-37. A survey of the works of eight writers active since 1922. "Quelle que soit la diversité de personnages et de thèmes que renferment ces ouvrages, le fond de tableau se dégage avec une frappante uniformité de pessimisme." Concludes "que l'esprit de l'élite contemporaine persane, en se servant de formes d'expression littéraires nouvelles, reste, au fond, aussi sceptique, critique, fin and non-conformiste que celui des grands poètes et penseurs moralisateurs de l'âge d'or de la littérature persane."

7693 PELLAT, CH. "Ibn Hazm, bibliographe et apologiste de l'Espagne musulmane." *al-Andalus* 19, no. 1 (1954) 53-102. A cousin of the famous theologian wrote a treatise in praise of Andalus during the first half of the 11th cent. It contains many bibliographic notes on the literary production of Muslim Spain. An annotated translation is given here.

7694 ROBSON, J. "The transmission of Tirmidhi's *Jāmi'*." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 258-70. Establishes recensions and chains of transmitters.

7695 ROSSI, ETTORE. "L'ode alla primavera del turco Mesihī tradotta in latino da W. Jones e recantata in italiano da G. Marchetti (1834)." *O. Mod.* 33 (F '54) 82-90. This note seeks to stimulate research on the influence of oriental poetry on European literature.

7696 ROSSI, ETTORE. "Una traduzione turca dell'opera 'Della tirannide' di V. Alfieri probabilmente conosciuta da al-Kawākibi." *O. Mod.* 34 (Jl '54) 335-7. Discusses the probability that al-Kawākibi read and borrowed from a Turkish translation of *Della tirannide* made by Abdullah Jevdet and published in Geneva in 1898.

7697 SOURDEL, D. "Le 'Livre des secrétaires' de 'Abd Allāh al-Baghdādī." *B. d'Études O.* (Damascus) 14 (1952-4) 115-53. The blind grammarian was a tutor of the children of an 11th cent. Baghdad caliph. He produced the earliest preserved compendium on the training of a *kātib*, which includes a section on female secretaries as well as an apologia for the secretary who is suspected of lack of Islamic devotion.

7698 WICKENS, G. M. "Communication." *B.S.O. Afr. Stud.* 16, no. 2 (1954) 389. Draws attention to the existence of a lengthy cyclostyled reply to N. E. M. Boyce's criticisms of Wickens' articles on Persian poetry.

7699 WURMSBRAND, M. "Fragments d'anciens écrits juifs dans la littérature Falacha." *J. A.* 242, no. 1 (1954) 82-100. Analyzes a ms. work dealing with creation and concludes that it fits into Jewish lore on the subject, presumably reflecting lost Jewish writings.

7700 ZEITLIAN, S. "Khatchatour Abovian." *Ar-*

menian Rev. 7 (Autumn '54) 98-106. Abovian (1804-48) was an early Armenian nationalist noted for pioneering in the use of modern Armenian as a literary vehicle in lieu of the traditional *grabar* of classical Armenian.

See also: 7618, 7624, 7630.

## BIBLIOGRAPHY

7700 ERDMANN, KURT. "Bibliography of the writings of Ernest Kühnel." *Ars O.* 1 (1954) 195-208. A list of publications from 1905-53 by the well-known historian of Muslim art and former director of the Islamic Department of the Berlin Museum. Index.

7701 ETTINGHAUSEN, RICHARD. "The publications of Jean Sauvaget." *Ars O.* 1 (1954) 208-13. A list of publications from 1928-51 by the French Arabist and historian of Muslim art, preceded by an account of his appreciation in the United States.

7702 ORANSKY, I. M. "Bibliography of the works of A. A. Freiman." (in Russian) *Izv. Akad. Nauk, Otd. Lit. i Yaz.* 13 (S '54) 469-74. On the occasion of his 75th birthday and 55th anniversary of scholarly publications, which deal principally with Iranian linguistics.

7703 ROSSI, ETTORE. "Sulla letteratura e sulla cultura italiana en Turchia, III." *O. Mod.* 34 (Ap '54) 185-90. Works translated from Italian to Turkish since 1934.

## BIOGRAPHY

7704 DAY, FLORENCE E. "Jean Sauvaget (1901-1950)." *Ars O.* 1 (1954) 259-62.

## BOOK REVIEWS

7705 *Al-Birūnī commemoration Volume*. *Oriens* 7 (Je '54) 218-20. (O. Spies).

7706 *The Middle East: a political and economic survey*. *Internat. Afr.* 31 (Ja '55) 111-2. (A. J. M. Craig). "Readable survey of the present state and recent history of all the countries of the Middle East . . . well edited . . . a tendency to pro-British bias."

7707 *A selected and annotated bibliography of economic literature on the Arabic speaking countries of the Middle East 1938-1952*. *O. Mod.* 34 (Jl '54) 344. (Ettore Rossi).

7708 AMİN, AHMAD, ed. *'Allamatnī al-hayāt*. *Muslim World* 44 (Jl '54) 263-4. (A. K. C.). The intimate views on life by 25 Arabs and 25 Americans, the latter translated from the Columbia Broadcasting System's *This I believe*. "The reader who expects deep or purposeful affirmation of religious conviction will be disappointed. Islam figures little in these pages, just as Christianity figured little in the American series."

7709 ARBERRY, A. J., ed. *The legacy of Persia*. *Armenian Rev.* 7 (Winter '54) 156-7. (H. Kurdian).

7710 ARBERRY, A. J. *The Holy Koran: an introduction with selections*. *Islamic Quart.* 1 (Jl '54) 130-1. (W. M. Watt). The reviewer lauds particularly the typographical devices which "make it easy for the eye to see the divisions into which the passages naturally fall."

7711 ARBERRY, A. J. *Modern Arabic poetry*. *Islamic Quart.* 1 (Jl '54) 132-4. (A. Abdel Meguid). Criticizes the lack of biographical notes and the omission of all Sudanese poets.

7712 ARCHER, W. G. *Garhwal painting*. *O. Mod.* 34 (Jl '54) 343. (Francesco Gabrieli).

7713 ASAD, MUHAMMAD. *The road to Mecca*. *Middle East* J. 9 (Winter '55) 81-2. (H. St. John B. Philby). "Can only be described as rather disappointing."

7714 AWAD, MAHMOUD M. *A challenge to the Arabs*. *Internat. Afr.* 31 (Ja '55) 113. (R. L. Hill). "An interesting indication of the lines along which one school of young Arabs is thinking."

7715 AZAR, AIME. *Peintres arméniens d'Egypte*. *Armenian Rev.* 7 (Winter '54) 155. (H. Kurdian).

7716 BABINGER, FRANZ. *Mehmed der eroberer und seine zeit*. *Middle East* J. 9 (Winter '55) 92-3. (Howard A. Reed). The author has searched many rich Italian archives and combed available Osmanli and Persian sources, bringing to light a great deal of important new information.

7717 BAHRAMI, MEHDI. *Gurgan faïences 1949*. *Ars O.* 1 (1954) 225-6. (Ernst Kühnel). "The rich material . . . is extremely important, but the problem of the newly discovered 'Gurgan faïences' remains unsolved."

7718 BASSET, A. *La langue berbère*. *B.S.O. Afr. Stud.* 16, no. 2 (1954) 415-7. (T. F. Mitchell). The reviewer supplies corrections and details from the Zuara dialect.

7719 BELL, RICHARD. *Introduction to the Qur'an*. *Muslim World* 44 (Jl '54) 254-8. (Arthur Jeffery). This book explains the author's "theory of how the Qur'an grew during the progress of Muhammad's ministry" and "the critical principles on which he [Bell] worked . . . the related dates of passages and the reasons for their arrangement."

7720 BENZING, JOHANNES. *Einführung in das studium der altaischen philologie und der Türkologie*. *O. Mod.* 34 (Mr '54) 139. (Ettore Rossi).

7721 BETHMANN, ERICH W. *Bridge to Islam*. *Islamic Quart.* 1 (Jl '54) 122-7. (M. Hamidullah). Though Bethmann seems at times to have been somewhat direct in judgment, the review serves more as an interesting guide to modern Muslim apologetics than as an appreciation of the book.

7722 BITTRICH, F. O. *Aegypten und Libyen*. *Middle East* J. 9 (Winter '55) 86. (W. B. Fisher).

7723 BLACHÈRE, RÉGIS. *Histoire de la littérature arabe des origines à la fin du XVe siècle de J.-C.* *Oriens* 7 (Je '54) 165-6. (W. Caskel).

7724 BLANC, HAIM. *Studies in North Palestinian Arabic*. B.S.O. Afr. Stud. 16, no. 3 (1954) 610. (T. F. M.). "Too much impressionism and 'squinting' at Classical Arabic."

7725 BLANCH, LESLEY. *The wilder shores of love*. Middle East J. 9 (Winter '55) 80. (Freya Stark). "Makes strangely stimulating reading, leading the mind into many far pathways of surmise."

7726 BLUNT, WILFRID. *Pietro's pilgrimage*. O. Mod. 34 (F '54) 92. (Francesco Gabrieli).

7727 BROADHURST, R. J. C., tr. *The travels of Ibn Jubayr*. B.S.O. Afr. Stud. 16, no. 2 (1954) 399-400. (W. Arafat).

7728 CANARD, MARIUS. *Histoire de la dynastie des Hamdanides de Jazira et de Syrie, I*. Oriens 7 (Ja '54) 167-70. (J. Schacht).

7729 DE BEAURECUEIL, S. DE LANGIER, ed. *Oriens* 7 (Je '54) 161-2. *Šarh manāṣil as-sā'irin* [of al-Firkāwī]. (H. Ritter). Text and commentary on the Arabic and Persian works of the mystic al-Harawī (d. 481/1088).

7730 DUBLER, CESAR E. *Abū Ḥāmid el Granadino y su relación de viaje por tierras eurasíáticas*. O. Mod. 34 (F '54) 91-2. (F. M. Pareja).

7731 ECONOMIC RESEARCH INSTITUTE, HEBREW UNIVERSITY. *A selected bibliography of articles dealing with the Middle East, 1939-1950*. Middle East J. 9 (Winter '55) 93. (Sidney Glazer). Researchers, particularly those concerned with economic affairs, will find this book a useful tool despite its limitations; O. Mod. 34 (Ap '54) 196 (Ettore Rossi).

7732 EBERHARD, W. and BORATOV, P. N. *Typen türkischer volksmärchen*. Oriens 7 (Je '54) 141-52. (A. Tietze); O. Mod. 34 (Mr '54) 138-9. (Ettore Rossi). A fundamental work which for the first time relates Turkish folklore to world folklore and mythology.

7733 ECHE, YOUSSEF, ed. *La transmission écrite du hadith* [of al-Khatib al-Baghdādi]. Oriens 7 (Je '54) 193-4. (M. Weisweiler).

7734 EELLS, WALTER CROSBY. *Communism in education in Asia, Africa and the Far Pacific*. Middle East J. 9 (Winter '55) 78. (John S. Badeau). "The soil in which Near Eastern Communism grows is briefly reported but needs more detailed investigation to be adequately understood."

7735 ETTINGHAUSEN, RICHARD, ed. *A selected and annotated bibliography of books and periodicals in western languages dealing with the Near and Middle East*. Ars O. 1 (1954) 249-50. (Harold Glidden).

7736 ETTINGHAUSEN, RICHARD. *Studies in Muslim iconography*. Oriens 7 (Je '54) 122-4. (H. Ritter).

7737 FAKHRY, AHMED. *An archaeological journey to Yemen*. B.S.O. Afr. Stud. 16, no. 2 (1954) 395-7. (A. F. L. Beeston).

7738 FATEMI, NASROLLAH SAIFPOUR. *Oil diplomacy: powderkeg in Iran*. Middle East J. 9 (Winter '55) 90-1. (George Lenczowski). By introducing too much of the background of foreign and domestic politics of Iran, the author unnecessarily dilutes the essence of his work.

7739 FISCHEL, W. J. *Ibn Khaldun and Tamerlane*. B.S.O. Afr. Stud. no. 3 (1954) 600-2. (V. Minorsky).

7740 FISHER, S. N. *The foreign relations of Turkey (1481-1512)*. B.S.O. Afr. Stud. 16, no. 3 (1954) 604-5. (V. J. Parry). "The Venetian sources (on which the book is based) . . . can be exploited with full assurance only when the historian is able to control them through the Turkish sources."

7741 FRAYHA, ANIS, ed. *Modern Lebanese proverbs*. Muslim World 44 (Jl '54) 261-3. (H. G. Dorman, Jr.). "A real contribution to various fields of investigation, historical, linguistic, ethnological, anthropological, and psychological." O. Mod. 34 (My '54) 240. (Ettore Rossi).

7742 FROTHINGHAM, ALICE WILSON. *Lustreware of Spain*. Ars O. 1 (1954) 227-8. (Ernst Kühnel). "A survey of the historical and technical development of the luster technique in Spain . . . which could not be more complete or reliable."

7743 FÜCK, J. *Arabiya*. Oriens 7 (Je '54) 131-4. (B. Lewin).

7744 GABRIELI, FRANCESCO. *Dal mondo dell'Islām*. O. Mod. 34 (F '54) 92. (Ettore Rossi).

7745 GARDET, L. *Expériences mystiques en terre non-chrétiennes*. O. Mod. 34 (Mr '54) 138. (F. M. Pareja).

7746 GHIRSHMAN, R. *Rapport préliminaire I. Cinq campagnes de fouilles à Suse (1946-1951)*. Ars O. 1 (1954) 220-3. (Richard Ettinghausen).

7747 GIBB, H. A. R. and BOWEN, H. *Islamic society and the west, I*. B.S.O. Afr. Stud. 16, no. 3 (1954) 598-600. (B. Lewis). Adds some rectifications and supplementary information from the Ottoman State Archives.

7748 GRÄF, ERWIN. *Das rechtswesen der heutigen Beduinen*. Oriens 7 (Je '54) 136. (Ettore Rossi).

7749 HALL, HARVEY P., ed. *Middle East resources*. Internat. Aff. 31 (Ja '55) 112. (Marianne Gellner). The chief interest of the book lies in the light it throws on the approach of Americans to Middle East problems.

7750 HANSON, LAWRENCE and ELIZABETH, CHINESE GORDON. Middle East J. 9 (Winter '55) 85-6. (E. E. Elder). The authors have told well the story of one of the most fantastic and courageous men the world has ever seen.

7751 HENNINGER, J. *Spuren christlicher glaubenswahrheiten im Koran*. B.S.O. Afr. Stud. 16, no. 2 (1954) 420. (A. Guillaume).

7752 HERZFELD, E. *Geschichte der Stadt Samarra*. Islamic Quart. 1, no. 2 (Jl '54) 127-30 (A. Grohmann).

7753 HEUSER-SEVKET. *Türkisch-deutsch wörterbuch, 3rd ed.* Oriens 7 (Je '54) 138-40. (Johannes Benzing).

7754 HEYD, U. *Foundations of Turkish nationalism*. B.S.O. Afr. Stud. 16, no. 3 (1954) 611. (V. J. Parry).

7755 HOSKINS, HALFORD L. *The Middle East: problem area in world politics*. *Middle East* J. 9 (Winter '55) 76-7. (Elizabeth Monroe). Presented with the perspective of an able historian; unfortunately marred by factual errors.

7756 HUREWITZ, J. C. *Middle East dilemmas*. O. Mod. 34 (Ap '54) 196. (Ettore Rossi).

7757 INSTITUT INTERNATIONAL DE LA PRESSE. *Le reportage du Moyen-Orient. Polit. Étrangère* 19 (N-D '54) 618-9. (Jacques Kayser). The book shows through many examples the reasons why news from the Middle East rarely reaches readers in a form that is comprehensible and truthful.

7758 ISSAWI, CHARLES. *Egypt at mid-century*. Internat. Aff. 31 (Ja '55) 114. (A. J. M. Craig). "Mr. Issawi is a frank, yet constructive critic. He describes with clarity the problems of modern Egypt and is not afraid to make suggestions, convincingly argued, for their treatment"; *Middle East* J. 9 (Winter '55) 83-4. (William M. Carson). Should prove invaluable as a reference book, but the author fails to weave his tremendous amount of data into an integrated picture.

7759 IZZEDDIN, NEJLA. *The Arab world*. Internat. Aff. 31 (Ja '55) 112-3. (S. H. Longrigg).

7760 JÄSCHKE, GOTTHARD. *Der Islam in der neuen Türkei*. *Oriens* 7 (Je '54) 156-9. (E. Gräf).

7761 KARATAY, F. E. *Arapça yazmalar katalogu*. B.S.O. Afr. Stud. 16, no. 2 (1954) 398-9. (S. M. Stern).

7762 KHADDURI, MAJID. *Qadiyyat al-Iskandarunah*. *Middle East* J. 9 (Winter '55) 79-80. (Robert D. Sethian). "Essentially a case study of the degree of effectiveness of the League of Nations in settling disputes."

7763 KIRK, GEORGE. *The Middle East 1945-1950*. Internat. Aff. 31 (Ja '55) 71-5. (Albert Hourani). "It is possible to disagree with Mr. Kirk's interpretation of events, but the substantial accuracy of his narrative cannot be questioned . . . [The book] lacks balance between detail and interpretation."

7764 KRATCHOVSKY, I. Y. *Among Arabic manuscripts*. Muslim World 44 (Jl '54) 264-6. (Kermit Schoonover). The primary significance of the book "lies in the fact that it records the intimate thoughts of a great orientalist."

7765 KUBE, A. N. *Hispano-Moresque ceramics*. Ars O. 1 (1954) 226. (Ernst Kühnel). Number 2 of a series of catalogs of the Hermitage Museum in Leningrad. In Russian, with brief index in French of the 57 plates.

7766 LAMBTON, A. K. S. *Persian Grammar*. B.S.O. Afr. Stud. 16, no. 2 (1954) 404-5. (R. Levy). The book lacks a key and any treatment of prosody.

7767 LAMM, CARL JOHAN. *Oriental glass of medieval date found in Sweden and the early history of lustre-painting*. Ars O. 1 (1954) 223-4. (E. Kühnel).

7768 LANDAU, JACOB M. *Parliaments and parties in Egypt*. *Middle East* J. 9 (Winter '55) 84-5. (Edward W. Schaefer). Brings together a considerable amount of information that is not readily available elsewhere. Its value would have been enhanced by greater emphasis on interpretation.

7769 LANE, ARTHUR. *Early Islamic pottery, Mesopotamia, Egypt, and Persia*. Ars O. 1 (1954) 224-5. (E. Kühnel). "An extremely opportune publication . . . with excellently chosen reproductions."

7770 LANE, ARTHUR. *Guide to the collection of tiles, Victoria and Albert museum*. Ars O. 1 (1954) 223. (E. Kühnel).

7771 LESLAU, WOLF, tr. *Falasha anthology*. *Oriens* 7 (Je '54) 126-8. (Maria Höfner).

7772 LEWIS, G. L. *Teach yourself Turkish*. O. Mod. 34 (Mr '54) 139-40. (E. Jemma).

7773 LEVI-PROVENÇAL, E. *Histoire de l'Espagne musulmane*. J. A. 242, no. 1 (1954) 130-3. (G. Wiet).

7774 LITTMANN, ENNO. *Islamisch arabische heiligenlieder*. *Oriens* 7 (Je '54) 136-8. (Wolf-dietrich Fischer).

7775 MACMICHAEL, HAROLD. *The Sudan*. Internat. Aff. 31 (Ja '55) 116-7. (Philip Broadbent).

7776 MARCEL, LUC-ANDRÉ, tr. *Grégoire de Narek*. *Armenian Rev.* 7 (Winter '54) 155-6. (H. Kurdian). A French translation of selected poems of the 10th cent. Armenian mystic.

7777 MARLOWE, JOHN. *Anglo-Egyptian relations 1800-1953*. Internat. Aff. 31 (Ja '55) 113-4. (H. A. R. Gibb). "This is no apologetic work but a forthright and vigorous attempt to discover and to assess the real factors in the relations between Great Britain and Egypt"; *Middle East* J. 9 (Winter '55) 82-3. (Albert Hourani). Partly fills the gap in the need for a good, detached, and scholarly study of modern Egypt.

7778 MAYER, L. A. *Mamluk costume*. Ars O. 1 (1954) 229-32. (Florence E. Day). "This work is of the greatest importance, not only for costume, but for terminology, for iconography, for our understanding of the whole social system of the period."

7779 McCARTHY, R. J. *The theology of al-Ash'ari*. B.S.O. Afr. Stud. 16, no. 3 (1954) 609. (A. Guillaume); J. A. 242, no. 1 (1954) 134-8. (G. Vajda). The review includes a number of emendations and interpretations; *Oriens* 7 (Je '54) 191-2. (H. Ritter).

7780 MILES, GEORGE C., ed. *Archaeologica orientalia. In memoriam Ernst Herzfeld*. Ars O. 1 (1954) 216-20. (D. S. Rice).

7781 MURRAY, GREENVILLE. *Fin di secolo sul Corno d'Oro*. O. Mod. 34 (Je '54) 292. (Enzo Jemma, Jr.).

7782 MUŞTAFĀ, MUHAMMAD. *Sharaf al-Abwānī, maker of glazed pottery in the 8th century*. (in Arabic) Ars O. 1 (1954) 227. (Ernst Kühnel).

7783 AN-NAISĀBŪRĪ, MUHAMMAD B. 'ABDALLĀH. *An introduction to the science of tradition*. Islamic Quart. 1 (Jl '54) 131. (W. M.

Watt). "[Mr. Robson's] important contribution . . . clears the way for a better investigation of the earlier history of tradition."

7784 PLAYFAIR, MAJ.-GEN. *The Mediterranean and Middle East, I. Internat. Aff.* 31 (Ja '55) 96-7. (Albert Hourani). Describes the warfare with Italy until May 1941 from the High Command level. The political background is sketched in lightly.

7785 PELLAT, CHARLES. *L'Arabe vivant. Bibliotheca O.* 11 (S '54) 183-4. (G. Ryckmans). "Ce vocabulaire . . . sera utile non seulement aux débutants . . . mais aussi aux arabisants qui y trouveront un supplément aux glossaires."

7786 PELLiot, P. *Notes sur l'histoire de la Horde d'Or. B.S.O. Afr. Stud.* 16, no. 3 (1954) 603-4. (V. Minorsky). A "cornucopia," mainly concerned with establishing the correct Turkish name forms.

7787 PEROWNE, STEWART. *The one remains. Internat. Aff.* 31 (Ja '55) 114-5. (Norman Bentwich). "Mr. Perowne's book is the first serious record of life in the Arab city of Jerusalem since the tragic separation from the Jewish city was made in 1948. He is admirably qualified to write the story."

7788 PLAYNE, BEATRICE. *Saint George for Ethiopia. O. Mod.* 34 (Jl '54) 340-2. (Lanfranco Ricci).

7789 RAHMAN, F. *Avicenna's psychology. B.S.O. Afr. Stud.* 16, no. 2 (1954) 421. (A. Guillaume).

7790 RAZI, F. D. *The modern Persian dictionary. B.S.O. Afr. Stud.* 16, no. 3 (1954) 610-1. (R. M. Savory). "Of value to the student of modern Persian literature and journalese."

7791 RICARD, R. *Les sources inédites de l'histoire du Maroc. al-Andalus* 19, no. 1 (1954) 236-9. (J. Oliver Asín).

7792 RICE, D. S. *Le baptistère de St. Louis. Ars O.* 1 (1954) 245-9. (R. Ettinghausen).

7793 ROSENTHAL, FRANZ. *A history of Muslim historiography. Oriens* 7 (Je '54) 153-6. (J. Schacht).

7794 ROUX, JEAN-PAUL. *La Turquie. O. Mod.* 34 (Jl '54) 343-4. (Enzo Jemma, Jr.).

7795 ȘALIH, ZAKİ. *An introduction to the study of contemporary Iraq. (in Arabic) Muslim World* 44 (Jl '54) 268-9. (Safa Khulusi). "Written on a comparative basis, with a touch of originality, Dr. Șalih's work is stimulating, but some of its points might have been more carefully sifted."

7796 SEN, AJIT KUMAR. *The Islamic state and other political essays. Muslim World* 44 (Jl '54) 269-70. (A. K. C.). "The first of the essays [is] *The concept of the Islamic State . . . the second Communism and Islam* is a little repetitive and disjointed but its main thesis is that 'Islam will usher in Communism, sooner or later.'"

7797 SERJEANT, R. B. *Prose and poetry from the Hadramawt. Islamic Quart.* 1 (Jl '54) 134-7. (H. Karmi). The reviewer, a Palestinian Arab, complains of the difficulty of understanding the texts, but also mentions surprising similarities of the Hadramawt dialect with that of Transjordan, of which unfortunately he gives no instances.

7798 SIRAJ ED-DIN, ABU BAKR. *The book of certainty. Islamic Quart.* 1 (Jl '54) 131-2. (Abdu Hamid Mas'ud). A modern Sufi treatise written for English-speaking Muslims.

7799 SOURDEL, DOMINIQUE. *Inventaire des monnaies musulmanes anciennes du Musée de Caboul. Oriens* 7 (Je '54) 194-5. (Bertold Spuler).

7800 SPULER, B. *Geschichte der islamischen Länderei, II. Die Mongolenzeit. J. A.* 242, no. 1 (1954) 133-4. (G. Wiet).

7801 STROTHMANN, R. *Morganländische geheimschäften in abendländischer forschung. Oriens* 7 (Je '54) 134-5. (H. Ritter).

7802 TRIMINGHAM, J. SPENCER. *Islam in Ethiopia. B.S.O. Afr. Stud.* 16, no. 2 (1954) 414-5. (E. Ullendorff).

7803 TYAN, EMILE. *Institutions du droit public musulman, I. Le califat. Middle East J.* 9 (Winter '55) 77-8. (N. J. Coulson). "Presenting, as it does, the historical reality of a vital sphere of Muslim law, this work must be one of paramount importance."

7804 VAJDA, GEORGES. *Index général des manuscrits arabes musulmanes de la Bibliothèque Nationale. Oriens* 7 (Je '54) 162-4. (H. Ritter).

7805 VAN DER MEULEN, D. *Ontwakend Arabië. Bibliotheca O.* 11 (S '54) 180-3. (G. Ryckmans). "Nous rendons volontiers hommage aux hautes qualités de cette biographie d'Ibn Sa'ûd."

7806 VON RUMMEL, FRIEDRICH. *Die Türke auf den weg nach Europa. Oriens* 7 (Je '54) 152-3. (W. Eberhard). The author "stresses mainly cultural changes, as reflected in modern Turkish literature, and change in literature and the arts in general."

7807 WAAGÉ, FREDERICK O. *Antioch on the Orontes, IV, pt. 1. Ceramic and Islamic coins. Ars O.* 1 (1954) 228-9. (Ernst Kühnel).

7808 WALDSCHMIDT, ERNST, ALSDORF, LUDWIG, and others. *Geschichte Asiens. O. Mod.* 34 (Ap '54) 196. (Ettore Rossi).

7809 WATT, W. MONTGOMERY. *Muhammad at Mecca. B.S.O. Afr. Stud.* 16, no. 3 (1954) 609-10. (A. Guillaume).

7810 WEIBEL, ADÈLE COULIN. *Two thousand years of textiles. The figured textiles of Europe and the Near East. Ars O.* 1 (1954) 232-45 (Florence E. Day); *Burlington Mag.* 95 (N '55) (John Beckwith).

7811 WICKENS, G. M., ed. *Avicenna, scientist and philosopher. B.S.O. Afr. Stud.* 16, no. 2 (1954) 400-4. (S. Van den Bergh).

7812 WILSON, ARNOLD. *The Persian Gulf Internat. Aff.* 31 (Ja '55) 115. (K. G.). "This is a reprint of a book which is considered to be unrivaled in its subject."

7813 ZAKY HASSAN, MUHAMMAD. *New masterpieces of Fatimid luster pottery (in Arabic). Ars O.* 1 (1954) 226-7. (Ernst Kühnel).

## MISCELLANEOUS

7814 *Levante*. 2 (Jl-S '54). The entire issue of the journal is given over to a review of the various cultural and economic institutions concerned with Italo-Arab collaboration.

7815 "Library programs in the Middle East." *Library J.* 80 (Ja 15 '55) 104-18. Comprises four discussions on Egypt by Americans with recent field experience.

7816 GERARD, R. "Arabic flag taken at the Battle of Omdurman, 2nd September, 1898." *South African Mus. Association B.* 5 (Je '53) 264. Brief description of the flag with its four lines of Arabic text. Illust.

7817 LINDON SMITH, CORINNA. "American research center in Egypt." *Ars O.* 1 (1954) 265-6. The scope and organization of the newly found research center in Cairo.

7818 MEYER, ANNE and A. J. "Motoring through history." *al-Kulliyah* 29 (O '54) 10-3 ff. An interesting account of an automobile trip over an ancient East-West trade route: Beirut — Ankara — Erzerum — Tabriz — Mosul — Aleppo — Damascus, which was designed to appraise its tourist potentialities. Road conditions, hotels, food, costs, etc. are given in some detail. The authors conclude that such a trip is sufficiently rich in sights and could be made relatively inexpensively.

7819 ROSSI, ETTORE. "Il millenario di Avicenna a Teheran e Hamadan (21-30 Aprile 1954)." *Arab World* 20 (Jl '54) 59-62. Notes on the characteristics of this ancient but still surviving Near Eastern pedigreed dog.

*O. Mod.* 34 (My '54) 214-24. Surveys recent celebrations of the millenary of Avicenna in Turkey, Cairo, Baghdad, Tehran, and Hamadan. Contains valuable citations of works published in connection with the affair as well as a full description of the conferences and ceremonies held in Tehran and Hamadan.

7820 WATKINS, VERA H. "The saluki or gazelle hound." *Arab World* 20 (Jl '54) 59-62. Notes on the characteristics of this ancient but still surviving Near Eastern pedigreed dog.

## NEW PERIODICALS

**Forum.** TL 12; single issue, 50 kuruş. Bi-weekly. Vol. 1, No. 1, April 1954. *Forum Dergisi*, P. K. 131, Ankara, Turkey. Turkish language independent social, economic, and cultural magazine. Contains articles, comment on current affairs, reviews, correspondence.

**Mélanges de l'Institut Dominicain d'Études Orientales du Caire.** No price listed. Vol. 1, 1954 (Spring). Editor: P. Anawati. *Institut Dominicain d'Études Orientales du Caire*, 1 rue Masna al-Tarabis, Cairo, Egypt. Distributor: Dar al-Maarif, Cairo.

**Moslem World and the U.S.A.** \$4.25; 2 yrs. \$7.50; 3 yrs. \$10; single issue 35¢. Monthly. Vol. 1, No. 1, January 1955. Publisher: Abdul B. Naeem, P.O.B. 539, Iowa City, Iowa. Brief articles on Islam, personal notes, current events.

## ABBREVIATIONS

		<i>Arabic</i>
A., Asiatic, asiatique	Mod., Modern, moderno, etc.	
Acad., Academy	Mus., Museum, musée	K., Kitab, etc.
Aff., Affairs, affaires	Natl., National	Maj., Majallah, etc.
Afr., African, Afrique, etc.	Nr., Near	
Amer., American	Numis., Numismatic, numismatique	<i>Russian, Polish, etc.</i>
Archaeol., Archeological, archéologique	O., Oriental, oriente, etc.	Akad., Akademii
B., Bulletin	Pal., Palestine	Fil., Filosofi
Cent., Central, century	Phil., Philosophical	Inst., Institut
Contemp., Contemporary, etc.	Philol., Philological, philologique	Ist., Istorii
D., Deutsch	Polit., Political, politique	Izvest., Izvestia
Dept., Department	Proceed., Proceedings	Lit., Literaturi
East., Eastern	Quart., Quarterly	Orient., Orientalni
Econ., Economic, économique	R., Royal	Ser., Seriya
For., Foreign	Res., Research	Sov., Sovetskoye
G., Gesellschaft	Rev., Review, revue	Uchon., Uchoniye
Geog., Geographical, géographique, etc.	Riv., Rivista	Vostok., Vostokovedenia
Gr. Brit., Great Britain	S., School	Yaz., Yazika
Hist., Historical, historique, etc.	Soc., Society, société	Zap., Zapiski
Illust., Illustrated	Stud., Studies	
Inst., Institute	Trans., Transactions	<i>Turkish</i>
Internat., International	U.S., United States	Coğ., Coğrafya
J., Journal	USSR, Union of Soviet Socialist Republics	Fak., Fakülte
L., Literature, etc.	Univ., University, université	Univ., Üniversite
M., Morgenländisch, etc.	Z., Zeitschrift, Zeitung	
Mag., Magazine		

## LIST OF PERIODICALS REVIEWED

**al-Abhath.** Lebanon and Syria, LL9; foreign, £1; single issue LL2.50, 6s. *q* American Univ. of Beirut; agent: Dar al-Kitab, POB 1284, Beirut, Lebanon.

**al-Adib.** Single issue LL1. *m* al-Adib, B.P. 878, Beirut, Lebanon.

**Acta Orientalia.** 60 forint. *irreg* Magyar Tudományos Akadémia Orientalistikai Köszeményei, 2 V. Alkotmány-utca 21, Budapest, Hungary.

**Acta Orientalia.** Kr. 30; single issue kr. 10. *irreg* Associates Orientales Bataca Danica Norwegica, c/o Ejnar Munksgaard, Ltd., Nørregade 6, Copenhagen K, Denmark.

**Africa.** UK, £1 15s; foreign, \$5.25, fr. 1720. *q* International African Institute, St. Dunstan's Chambers, 10/11 Fetter Lane, London, E.C.4.

**African Affairs.** £1 4s; single issue 5s. *q* Royal African Society, 18 Northumberland Ave., London, W.C.2.

**African Studies.** £1; single issue 5s. *q* Dept. of Bantu Studies, Univ. of the Witwatersrand, Milner Park, Johannesburg, S. Africa; agent: Kegan Paul, Trench Trubner & Co., 43 Gr. Russell St., London, W.C. 1.

**L'Afrique et l'Asie.** 800 fr. *q* I.A.C. 8, rue de Furstenberg, Paris 6e.

**American Anthropologist.** Institutions, \$9.00; individuals, \$8.50; single issue \$2.25. *bi-m* Dept. of Anthropology, Univ. of Chicago, Chicago 37, Ill.

**American Historical Review.** \$7.50; single issue \$2. *q* American Historical Association, Study Room 274, Library of Congress Annex, Washington 25, D. C.; single issues available from The Macmillan Co., 60 Fifth Ave., New York 11, N. Y.

**American Journal of Archaeology.** \$7.50; foreign \$8; single issue \$2. *q* Archaeological Institute of America, 608 Univ. of Cincinnati Library, Cincinnati, Ohio.

**Anadolu.** E. de Boccard, 1, rue de Medici, Paris.

**Anatolian Studies.** UK, £1 10s; foreign, \$4.50; single issue £1 12s 6d. *ann* British Institute of Archaeology at Ankara, 56 Queen Anne St., London, W.1.

**al-Andalus.** 60 pes.; single issue 30 pes. *semi-ann* Secretaria, Consejo Superior de Investigaciones Científicas, Cambio Internacional Serrano 117, Madrid, Spain.

**Ankara Universitesi Dil ve Tarih-Cografya Fakultesinin Dergisi.** 4 parts *per ann* Univ. of Ankara, Turkey.

**Annales Archéologiques de Syrie.** Syria, LS 20; foreign, £2 10s or equiv.; single issue LS 10, £1 5s. *semi-ann* Direction Générale des Antiquités de Syrie, Damascus, Syria.

**Annales de l'Institut d'Études Orientales de la Faculté des Lettres d'Alger.** No fixed price. Institut d'Études Orientales, Faculté des Lettres, Algiers, Algeria.

**Annals of the American Academy of Political and Social Science.** Membership, U.S., \$5; Can. \$4.50; elsewhere, \$4; subscription, libraries and other institutions, \$6; single issue, mbrs. \$1.25, non-mbrs. \$2. *bi-m* American Academy of Political and Social Science, 3937 Chestnut St., Philadelphia 4, Pa.

**Annual of the Department of Antiquities of Jordan.** Jordan, JD 1; foreign, £1 plus postage. *ann* Dept. of Antiquities, POB 88, Amman, Jordan.

**Anthropos.** Sw. fr. 60. 3 issues *per ann* P. Fritz Bornemann SVD, Posieux, Freiburg, Switzerland; agent: Stechert-Hafner, 31 E. 10th St., New York 3, N. Y.

**Arab World.** Town mbrs. £1 1s; country & overseas mbrs. 10s 6d. *q* Anglo-Arab Assn., 27 Eaton Place, London, S.W. 1.

**Arabica.** Fr. 26; fr. 2400. 3 issues *per ann* E. J. Brill, Oude Rijn 33a, Leiden, The Netherlands; Librairie Orientale et Americaine G.P. Maisonneuve, 198, Blvd. St.-Germain, Paris 7e.

**Archiv Orientální.** Kčs.100; single issue Kčs.25. *q* Československá akademie věd Orientální ústav, Lázeňská 4, Praha III, Czechoslovakia.

**Armenian Review.** \$6; single issue \$1.75. *q* Hairenik Association, Inc., 212 Stuart St., Boston 16, Mass.

**Ars Orientalis** (formerly *Ars Islamica*). *irreg* Freer Gallery of Art, Smithsonian Institution, Washington 25, D. C.

**Art Institute of Chicago Quarterly.** \$1. *q* The Art Institute, Adams St. at Michigan Ave., Chicago, Ill.

**Artibus Asiae.** Sw. fr. 50, \$12; single issue \$3.50. *q* Prof. Alfred Salmony, Institute of Fine Arts, New York Univ., 17 E. 80th St., New York, N. Y.

**Asian Review.** £1; single issue 5s. *q* East & West Ltd., 3 Victoria St., London, S.W.1.

**Asiatische Studien.** Sw. fr. 18. *q* A. Francke, A. G. Verlag, Bern, Switzerland.

**Belleoten.** *q* Türk Tarih Kurumu, Ankara, Turkey.

**Biblioteca Orientalis.** \$9.50; single issue \$2. *bi-m* Dr. A. A. Kampman, ed., Noordeindeplein 42, Leiden, The Netherlands.

**British Museum Quarterly.** £1; single issue 5s 3d. *q* Trustees of the British Museum, Gt. Russell St., London, W.C.1.

**Bulletin of the City Art Museum of St. Louis.** \$2. \$3 for two years; single issue 40¢, foreign, 75¢. *q* City Art Museum of St. Louis, Forest Park, St. Louis 5, Mo.

**Bulletin of the Cleveland Museum of Art.** \$3; single issue 35¢. *m* (10 issues per ann) Cleveland Museum of Art, Cleveland 6, Ohio.

**Bulletin of the Detroit Institute of Arts.** 80¢; single issue 25¢. *g* Detroit Institute of Arts, 5200 Woodward Ave., Detroit, Mich.

**Bulletin des Études Arabes.** *bi-m* 175 Chemin du Telemly, Algiers, Algeria.

**Bulletin of Faculty of Arts. Univ. of Cairo, Egypt.**

**Bulletin de l'Institut du Desert Égyptien.** By exchange or request. *semi-ann* M. Mitwally, Sec. Gen. de l'Institut du Desert Égyptien, Blvd. Sultan Hussein, Heliopolis, Egypt.

**Bulletin of the John Rylands Library.** £1 11s; single issue 15s 6d. *semi-ann* University Press, 316-324 Oxford Road, Manchester 13, England.

**Bulletin of the Museum of Fine Arts.** \$1; single issue 25¢. *g* Museum of Fine Arts, Boston 15, Mass.

**Bulletin of the School of Oriental and African Studies.** £1 10s. 3 issues per year School of Oriental & African Studies, Univ. of London, London, W.C.1; agent: Luzac & Co., 46 Gt. Russell St., London, W.C.1.

**Bulletin of the Walters Art Gallery.** \$1; single issue at Museum 10¢. *m* (Oct-May) Walters Art Gallery, Charles & Centre Sts., Baltimore 1, Md.

**Burlington Magazine.** UK, £3; foreign, \$10; single issue 5s, \$1. *m* Burlington Magazine, Ltd., 12 Bedford Square, London, W.C.1.

**Cahiers d'Histoire Égyptienne.** Egypt, £E 1; U.S., \$3.50; elsewhere, \$3.50 plus postage. *g* Mme. Jacques Tagher, Sec. Gen., 18 Ave. du Baron Empain, Heliopolis, Egypt.

**Cahiers d'Histoire Mondiale.** \$6. *g* Lucien LeFebre, ed., A.218, UNESCO, 19 Ave. Kléber, Paris 16e; agent: Librairie des Méridiens, 119 Blvd. Saint-Germain, Paris 6e.

**Cahiers de l'Orient Contemporain.** France, 1500 fr; foreign, 1800 fr; single issue 800 fr, 1000 fr. *semi-ann* Institut d'Études Islamiques, Univ. de Paris; Librairie G.P. Maisonneuve, 198 Blvd. St-Germain, Paris 7e.

**Cahiers de Tunisie** (formerly *Revue Tunisienne*). 1000 fr; foreign, 1200 fr; single issue 400 fr. *g* L'Institut des Hautes Études de Tunisie, 2 rue de Souk-Ahras, Tunis, Tunisia.

**Commentary.** U.S., \$5; foreign, \$6; single issue 50¢. *m* American Jewish Committee, 34 W. 33rd St., New York 1, N. Y.

**Contemporary Review.** £2 5s; single issue 3s 6d. *m* British Periodicals, Ltd., 46-7 Chancery Lane, London, W.C.2.

**Current History.** U.S., \$6; Can., \$6.25; elsewhere, \$6.50; single issue 50¢. *m* Events Publ. Co., 108-10 Walnut St., Philadelphia 6, Pa.

**L'Égypte Contemporaine.** Egypt, £E 1.50; foreign, £1 14s; single issue £E 40, 9s. *g* Boite Postale 732, Cairo.

**L'Égypte Industrielle.** Egypt, £E 1; foreign, £1 10s; single issue £E 15, 15s. *m* La Fédération Égyptienne de l'Industrie, Mahmoud Bayram, ed., 26a rue Cherif Pacha, Cairo.

**Ethnos.** Swed. *cr.* 15; single issue Swed. *cr.* 4. *g* Statens Etnografiska Museum, Stockholm Ö, Sweden.

**Faenza.** Italy, lire 1000; foreign, lire 1500; single issue lire 200, lire 300. *semi-ann* Direzione del Museo Internazionale delle Ceramiche, Faenza, Italy.

**Foreign Affairs.** \$6; single issue \$1.50. *g* Council on Foreign Relations, 58 E. 68th St., New York 21, N. Y.

**Fortnightly.** £2 2s; single issue 3s 6d. *m* Fortnightly Review, Ltd., 570 Harrow Road, London, W.9; agent: Horace Marshall & Sons, Ltd., Temple House, Tallis St., London, E.C.4.

**Fortune.** \$12.50; single issue \$1.50. *m* Time-Life Fortune, Inc., 9 Rockefeller Plaza, New York 20, N. Y.

**Geographical Journal.** £1 16s; single issue 8s 6d. *g* Royal Geographical Society, 1 Kensington Gore, London, S.W.7; agent: John Murray (Publ.), Ltd., 50 Albemarle St., London, W.1.

**Geographical Review.** \$7.50; single issue \$2. *g* American Geographical Society, Broadway at 156th St., New York 32, N. Y.

**Hamizrah Hehadash.** Israel, £I 4; foreign, \$6; single issue £I 1, \$1.25. *g* Israel Oriental Society, Hebrew Univ., Jerusalem, Israel.

**Héspéris.** 2600 fr; single issue 1300 fr. *semi-ann* Secrétariat des Publications, Institut des Hautes Études Marocaines, Rabat, Morocco; agent: Librairie Larose, 11 rue Victor-Cousin, Paris 5e.

**IBLA.** Tunisia and France, 850 fr; foreign, 1000 fr; single issue 215 fr, 250 fr. *g* Institut des Belles-Lettres, 12 rue Jamaa el Haoua, Tunis, Tunisia.

**İlahiyat Fakültesi Dergisi.** Faculty of Divinity, Ankara Univ., Cebeci, Ankara, Turkey.

**Illustrated London News.** UK, £5 18s 6d; U.S., (British Edition) \$18, (American Edition) \$16.50; single issue 3s, 35¢. *w* 1 New Oxford St., London, W.C.1; agent: International News Company, 131 Varick St., New York 13, N. Y.

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**Iraq.** £1 11s; single issue 18s. *semi-ann* British School of Archaeology in Iraq, 20 Wilton St., London, S.W.1.

**Isis.** \$7.50; single issue \$1.90. *q* History of Science Society, I. Bernard Cohen, ed., Widener Library 189, Cambridge 38, Mass.

**Der Islam.** DM (West) 28; single issue DM (West) 10. *3 issues per year* Schriftleitung des Islams, Prof. Dr. R. Strothmann & Prof. Dr. B. Spuler, ed., Bornplatz 2, Hamburg 13, Germany; agent: Walter de Gruyter & Co., Genthiner Str. 13, Berlin W5 (U.S. Sector).

**Islamic Culture.** Sterling area, £1 10s; elsewhere, \$6; single issue 7s 6d, \$1.50. *q* Islamic Culture Board, POB 171, Hyderabad, India.

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**Islamic Quarterly.** 30s; single issue, 7s 6d. *q* The Islamic Cultural Centre, Regent's Lodge, 146 Park Rd., London, NW 8.

**Islamic Review.** UK, £1 5s; U.S., \$3.75; single issue 2s 6d, 37¢. *m* Woking Muslim Mission & Literary Trust, Shah Jehan Mosque, Woking, Surrey, England; Moslem Society of USA, 870 Castro St., San Francisco, Calif.; The International Muslim Society, Inc., POB 37, Manhattanville, Station J, New York 27, N. Y.

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**Jahrbuch der Hamburger Kunstsammlungen.** DM 24. *ann* Publ.: Dr. Ernst Hauswedell & Co. Verlag, Fontenay 4, Hamburg 36, Germany.

**Jewish Quarterly Review.** \$6. *q* The Dropsie College, Broad & York Sts., Philadelphia 32, Pa.

**Journal of the American Oriental Society.** \$8; libraries, \$7; single issue \$2. *q* American Oriental Society, 329 Sterling Memorial Library, New Haven, Conn.

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**Journal of Modern History.** \$7.50; single issue \$2.25. *q* Univ. of Chicago Press, 5750 Ellis Ave., Chicago 37, Ill.

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**Journal of World History.** See *Cahiers d'Histoire Mondiale*.

**Kirjath Sepher.** \$5; single issue \$1.25. *q* Jewish National and Univ. Library, POB 503, Jerusalem, Israel.

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Muslim World. \$3; single issue 75¢. q Dr. Kenneth Cragg, ed., Hartford Seminary Foundation, Hartford 5, Conn.

National Geographic Magazine. \$6.50; foreign, \$7.75; single issue 65¢, 75¢. m National Geographic Society, 16th & M Sts. N.W., Washington 6, D. C.

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Orientalische Literatur Zeitung. q J. C. Hinrichs Verlag, Scherlstr. 2, (10B) Leipzig, C1, Germany.

Oriente Moderno. \$8. m Istituto per l'Oriente, Viale Davide Lubin 2, Rome.

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Rocznik Orientalni. Warsaw, Poland.

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Royal Central Asian Journal. £1 5s; single issue 7s 6d, July/Oct double number 9s 6d, plus postage. q Royal Central Asian Society, 2 Hinde St., Manchester Square, London, W.1.

Saeculum (Jahrbuch für Universalgeschichte). DM 24; single issue DM 7. q Verlag Karl Alber, Johanniterstr. 4, Freiburg/Breisgau; V. Karl Alber, Freiburg-München, Germany.

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**Wiener Zeitschrift für die Kunde des Morgenlandes**. *irreg* Orientalisches Institut der Universität Wien, Hanuschgasse 3/II, Vienna I, Austria.

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**Zeitschrift der Deutschen Morgenländischen Gesellschaft**. *semi-ann* Kommissionsverlag Franz Steiner GMBH, Wiesbaden, Germany.

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